

REFORMED CHURCH MESSENGER

What You Do

It's not the faith, deep in your heart,
Nor your loyalty to creeds,
It's not the pious prayers you pray,
Nor your teachings—but your **DEEDS!**

It's not your gracious manner,
Your ideals, brave and true,
The noble things you think and feel—
No, my friend, it's what you **DO!**

For they who teach and preach and pray,
But for themselves Life's treasures keep,
Are disobeying Christ's commands
When He said, "Go . . ."—"Feed my sheep!"

Grace H. Poffenberger.

A Prayer for Harvest Home

Fill us, O God, with an abundance of Thy love and Thy spirit as, once again, we fill our barns with the nurturing fruits of the harvest. Thy lovingkindness is everlasting, and Thy bounty reaches unto the ends of the earth. In Thee are our bodies sustained, our needs and wants supplied. From Thee the earth receives new beauty, each day receives new lustre, and life receives new treasures.

We have come short of Thy goodness, O God, by our ways of greed and lust. Time has gone, and we have been childish and self-centered. Cleanse us and renew us by making us more brotherly and kind. Show us the hungry world and those who need our help.

We are humbly grateful for the gift of reasoning minds. Thy mercies are free and Thy bounties are for all the children of men. Lead us to see that Thy blessings may be shared by all mankind if we but share Thy grace.

We beseech Thee to broaden our vision, revive us with new life, and give us Thy love. There is a field, wide as the world, which we must cultivate for Thee. The laborers are few; feed them with bread from heaven. Make us Thy laborers and Thy servants, cultivating the seed of universal brotherhood and love. We rejoice in the happiness of a world redeemed from greed and starvation, and in the blessings of a righteous race. Amen.

Herman J. Naftzinger.



Interior of the HEIDELBERG UNION CHURCH, near Slatington, Pa., which celebrates its 190th Anniversary Sept. 7. The Rev. T. H. Bachman is pastor of the Reformed congregation.

PHILADELPHIA, AUGUST 28, 1930

ONE BOOK A WEEK

LIES AS AMMUNITION

It is gradually being revealed that lies are as essential in winning wars as bullets or poison gas. It was not long after the Armistice that the facts began leaking out that the people in every country had been systematically fed lies about the enemy countries during the whole progress of the war. The Bureau of Propaganda and Public Information, in every country, manufactured lies as officially and energetically as the ordinance department manufactured shells. The lies were for home consumption, the bullets for the enemy, but the soldiers could not shoot bullets unless the people at home were as actively engaged in hating the enemy as were the soldiers at the front. (As a matter of fact it is quite generally admitted that the home people hated harder than did the soldiers. There was a division of effort. The home people did the hating, the soldiers did the fighting.) But how important the lies were in working the people up to that stage of hatred and frenzy where they insisted in enlisting themselves or wanted to send their children to fight we are beginning to find out. Without the lies there would not have been anywhere near that fierce patriotism that was necessary before the boys could be sustained in their fighting by people making great sacrifices at home in the way of taxes and privations. The revelations that are coming to us are astounding.

Sir Philip Gibbs began the revelation in his widely read book "Now It Can Be Told." The book met with a storm of criticism in England and many tried, in vain, to deny its assertions. The English people did not like to think they had been so gullible and they were not proud of their government in this regard. Then, three years ago came Arthur Ponsonby's book: "Falsehood In War-Time" and Mr. Ponsonby (a member of the British Parliament) went into the whole matter in con-

siderable detail and gave a good deal of documentary evidence that could not be brushed aside as product of a pacifist imagination. Here were the most abominable lies about Germany which the government had systematically manufactured in the "Lies" factory, and spoon-fed to the British people. The book could not be denied, so the government took refuge in the most amazing admissions that "Lies were as necessary to the winning of a war as bullets." Mr. William C. Allen in his recent book: "Behind the Smoke Screen"—a very illuminating study of what war does to the morality of the non-combatant, as well as to the soldiers—points out how all sense of truth is benumbed by war. Falsehood and lying become the atmosphere in which everybody lives. They are a fundamental part of the war system. (Remember how the German papers reported daily, crashing victories for the German armies while they were being driven back steadily by the irresistible impact of the combined armies of the Allies? They had to do it to keep up the morale at home.) War and truth have nothing to do with each other. Even the preachers in the pulpit always declare a moratorium on truth when the war breaks out. They go so far as to tell all sorts of lies about the Gospels themselves and their meaning. They lie about God, Christ and the Bible, distorting their plain meaning. General Crozier well maintains that war means the abnegation not only of truth but of all morality. Go to war if you want to, but leave all morality behind. Morality and war are two contradictory terms.

Now George Sylvester Viereck, the well-known poet, comes back to the subject with a book devoted to showing how hatred against Germany was deliberately aroused in the United States by a most elaborately organized systematic propaganda of lies under the supervision of the Government's Bureau of Public Information under highly paid officials. The book: "Spreading Germs of Hate" (published by Horace Liveright), goes into the whole matter with considerable detail and it is not pleasant reading. In fact some who find their own deeds chronicled there will

want to bow their heads in shame. Of course a good many preachers who backed their preaching of hatred by fake atrocities, thought they were telling the truth. They had received their hate-material straight from Mr. Creel's factory and all they had to do was to base their sermons on it. They are ashamed of themselves now for being so gullible as to believe. Most of the editors too swallowed all the stuff sincerely. But some preachers and some editors must have known they were purveying lies to their people but justified it on the ground that it was the only way to make their people hate Germany hard enough to back up those who were trying to exterminate her. For them there ought to be great stirrings of remorse as they read of their doings. Of course the Government itself was the worst sinner. It continually fed out to the preachers and speakers and papers what it knew were lies and misrepresentations.

After being profoundly stirred by all of these revelations, one however, comes back to ask the question whether, after all, in war time, lies are any more unethical than bullets. You cannot win wars without weapons and so long as governments engage in war they are going to use any weapons that will win it. If lies will help to win it why then it will use lies. And why not? What is there in a lie any worse than in poison gas or bombs dropped on defenceless cities or deliberately starving several thousand little children to death? Is it not about time that we dropped all this hypocrisy and cant about war? All talk about morality and war is pure bunkum just as is the talk about humanizing warfare. You cannot humanize war far any more than you can humanize a dog fight. When nations go to war they have already become mad dogs and have lost all reason and all humanity. There is nothing they are interested in but in chewing each other up. War itself is the great atrocity, the great crime and there is nothing one can do in war that is so contradictory to all the dictates of humanity as war itself.

Frederick Lynch.

THE 40TH SPIRITUAL CONFERENCE OBSERVATIONS

In referring to the recent Spiritual Conference at Lancaster, the "Messenger" mentioned "the many added touches which ministered to the pleasure and profit of all present and made this anniversary occasion notable." Others have spoken of the excellent program of devotion and thorough presentation of important subjects, and still others were impressed by the large attendance and by the fine spirit that pervaded the conference from beginning to end. The management was in the hands of the president, the Rev. Dr. George L. Roth, of Somerset, Pa., and his faithful assistants, who spared no efforts to make the conference interesting and pleasant.

Among the added features which made such an excellent setting for the substantial program rendered was a package of more than a hundred circulars, catalogues, descriptions and explanations of things of local and general interest, which was freely given to each one in attendance. In examining the contents our attention was especially attracted by the large number of institutions, societies, committees and organizations of various kinds represented whose aims are the relief of the suffering, the help of the unfortunate, and the general welfare of human society. And it occurred to us that if so much altruistic work is performed in the very limited sphere here represented, how immense and varied must be the beneficent operations as carried on throughout the entire United States, and the following suggestion came to our mind:

It seems to us that it would be a splendid thing if the new officers of the Spiritual Conference would institute a research

and make a survey during the year of all the organizations and bodies of men and women throughout our entire country that are engaged in such benevolent work; make a systematized catalogue with explanations, and report their findings to the next meeting of the conference. In our opinion such a report would be interesting and inspiring.

There are organizations the scope of whose beneficent operations are world wide; others are international in their aims; others are limited to the state, and still others to the municipality. A tabulated list of all these bodies and an abstract account of their various operations and accomplishments would be a splendid offset to the selfishness and greed by which we are confronted in the millions of dollars spent by candidates for office, by lobbyists in Washington, and by corporations in bonuses given to their officers. The publication of these works of the men of wealth has a demoralizing and corrupting influence upon society. They indicate that the main purpose of life is to get large money, to get it quick, to get it easy. Persons of pliant conscience or of no conscience will decide to get it by fraud, by "holding up" those who have money, by kidnapping children, by making and dealing in liquor, or by some other means that promise large returns.

It is pleasant and cheering that we can turn away from the consideration of these things and look upon the works of men and women who as individuals or as organizations are devoting labor and money for the betterment of dependent men, women and children. The influence of their work upon society is purifying and

elevating. We are persuaded that much more of this kind of work is done in our country than in any other and it would be in many ways healthful for the people in general to know what is being done in this regard. The works of men and women are not all evil, nor mainly evil. There are after all more well-doers than evil-doers. Let the good that is being accomplished be held up at times for the people to see.

It is sometimes said that the beneficent operations carried on outside of the Church are a reflection upon the Church; that they are invasions of the sphere of the Church. Let it be admitted that the Church has been, to an extent at least, derelict in performing its social duties. On the other hand, let it not be overlooked that directly and indirectly all these outside beneficent operations are the fruit of the Church. They grow out of the teaching and general spirit of the Church. Many persons are unconsciously moved by the preaching and teaching of the Church to perform charitable deeds. The words and works and life of Jesus exert a powerful influence upon the minds and hearts of all men who pay heed to them. The fruits of the Christian religion are many and various. But further, societies and clubs and voluntary combinations of men and women are doing many and various things for the welfare of their fellowmen which the Church as such cannot and ought not to do.

Our suggestion that a research be instituted and survey made of all the beneficent work performed by these independent organizations may not appeal to others but we believe it would be well for the officers of the Spiritual Conference to give it some consideration.

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EDITORIAL

THE PROBLEM OF SUPERABUNDANCE

The Rev. Dr. George Alexander, the 86-year-old pastor of the First Presbyterian Church, New York, who is "rounding out 61 years of preaching," declared the other day that this period of depression, stagnation, unemployment and discontent through which we are passing is "not at all due to the scarcity of things," but on the contrary must be attributed to "the superabundance of things—of oil, of wheat, of corn, of other products. And the multitude of things is pinching the life out of the community."

The inequality of gifts and powers bestowed upon the various members of the human family is indeed a difficult problem to understand. There is an unequal distribution of talents, to be sure; but with it comes the challenge that "as every man hath received the gift, even so shall men minister the same one to another, as good stewards of the manifest grace of God." If men would bear one another's burdens, the strong sharing with and sacrificing for the weak, they would indeed "fulfil the law of Christ," and social injustice would cease. That in the richest country on the earth so many who are able and willing to work should be deprived of the privilege of earning a livelihood for themselves and their families, is a proof that we are lacking in wisdom or in brotherliness, or both. Does not the present economic system violate justice and natural law? Can anything better be expected from "the irresistible play of economic forces" in a system such as is maintained by the modern State?

A correspondent of the *New York Times* writes emphatically: "We must understand that unemployment with its degrading poverty is the direct and inevitable result of an economic system of privilege which is sustained by the modern State, based on land monopoly, tariff barriers and trade restrictions. Justice demands free access to land, nature's storehouse, as the right and heritage of all men, and freedom to exchange the products of labor applied to land. These two fundamentals are essential to man's sustenance, well-being and happiness; every interference therewith will inevitably lead to unemployment, poverty, suffering, revolution and war."

Whether you accept or reject this statement, must we not admit the correctness of Dr. Alexander's solemn warn-

ing? Our problem is not one of scarcity or famine, but of superabundance; our trouble arises from the fact that unexampled prosperity has been improperly distributed. It is not that there is not enough bread in our Father's house; it is rather that some of His children have too much and others not enough. The recent drought and consequent loss in crops and income may cause some to find it more difficult this year to celebrate Harvest Home with a truly thankful heart, but this will not be true if we remember our past mercies, our just deserts, and the marvelous prosperity of our country in recent years.

This is written in the World's Playground, Atlantic City. Who can spend any time here and fail to be impressed with the vast sums still spent on recreation and amusement? One of the famous auction galleries on the Boardwalk reports that income tax on over \$13,000,000 worth of net sales was paid the last year. The other evening we visited another auction establishment which had its formal opening, after erecting an edifice which is said to be the largest of its kind, and is certainly one of the most beautiful, in the world. In it are gathered diamonds appraised at more than \$3,000,000, together with rugs, furs, and other objects of art worth millions more. In connection with many other sales running high into four figures, we saw a 30-karat diamond ring sold at auction for a price which seemed simply fabulous to a mere editor, a price not far from \$75,000. Today those who have the money to buy are at a great advantage, for thousands are hard-pressed for cash and are sacrificing their jewels and other luxurious possessions. We are told that in not a few cases banks have taken diamonds and other precious stones as collateral, and when the owners were unable to repay, the banks gave these jewels to auctioneers for sale on commission. These readjustments may at least serve in some degree to assuage some of the inequalities of a questionable economic system. But it can scarcely be maintained that the root of the trouble has been dealt with courageously and the teachings of Jesus applied to the problem of distribution.

* * *

HOW TO CLEAN THE THEATRE

"A place of enchantment and beauty rather than a cess-pool"—that is what the theatre ought to be, in the words of

Rabbi Stephen S. Wise. And is he not right in saying that *the Churches ought to make themselves felt* in every undertaking to make the theatre "what it has almost ceased to be—clean and decent and worthwhile?" The Rabbi expressed admiration for the "white list" plan of the Roman Catholic Archdiocese of New York, and believes it is our business to give encouragement and support to "those leaders of the theatre world who are not satisfied to be distributors of garbage."

The Catholic Theatre Movement, under the auspices of Cardinal Hayes and the active direction of Mgr. M. J. Lavelle, of St. Patrick's Cathedral, New York, has launched a crusade against obscene and degrading plays, which in New York are declared to be "an outrage of public decency." The attack is particularly aimed at two notorious productions, one of which is described as "nude and leering and close to the mood of the gutter," and the other as "a classic of unabashed pagan mockery, as audacious an assault upon public decency as has ever been perpetrated on our stage." These are viewed as "the logical outcome of tendencies in the theatre which have grown stronger from year to year," and all "playgoers of decent instincts" are challenged to a sense of responsibility, so they will refuse henceforth to play into the hands of these "panderers of commercialized obscenity and degeneracy."

Obviously it is up to the playgoers. A Grand Jury in New York has refused to indict the producer and his associated offenders in the play above described as "nude and leering and close to the mood of the gutter." Not long ago the attempt to punish the producers of a lewd play similarly failed. It has been repeatedly stated that, whenever a play has been singled out for attack as obscene, salacious or indecent, the only appreciable result has been a lot of free advertising which greatly increased the box office receipts for that play. Is the situation, then, to be viewed as hopeless, or can definite results be secured from such a crusade as that of the Catholic Theatre Movement? The Episcopal Bishop of New York, Dr. Manning, agrees "it is time such a crusade should be undertaken, because the present degradation of the stage is a calamity and a reflection upon all of us," and he calls for "the support of all decent elements in the community, and especially of all who are friends of the theatre and wish to see it fill its true and great function."

But Rev. Dr. Randolph Ray, rector of the "Little Church Around the Corner," replies that "*the drive we need to make is to clean up our people—rich man and poor man—and raise their standards; there would be no obscene or objectionable plays if it were not for the theatre-going public.*" Dr. Ray says that the theatre is only doing what business and other institutions (even, alas, the Church) continue to do—"cater to what the people want." Therefore "the way to clean up the stage is to educate the theatre public." And the veteran producer, Mr. Wm. A. Brady, intimates that this process of fumigating the minds of millions of patrons of the theatre is not an easy or speedy process; meantime the man who produces expurgated plays from which all objectionable features are removed, is almost certain to go bankrupt. Unfortunately, we are hardly in a position to deny the soft impeachment. Unless the public taste is improved and the American conscience is inspired to demand better things, crusades to "clean up the theatre" will be sporadic and disappointing. It is in educating the consciences, ideals and aspirations of mankind that the Church finds its specific function.

* * *

WESTWARD HO!

Portland is known everywhere for its roses. As we neared the city our motor bus stopped at a large rose garden, with acres of roses. Heaped on several tables were immense, fragrant roses of many colors. We were told to help ourselves to the big roses with big thorns on long stems. This city with a population of 300,000, has one of the finest *fresh* water harbors in the world. It is located on the Willamette River just 5 miles from the point where it meets the Columbia and 100 miles from the sea. Here ships from many ports gather to receive their cargoes of

lumber, grain, flour, etc. Mt. Hood, though distant, seems to be very near to Portland. That night we went up to Tacoma and arrived next morning in time to have a good breakfast—including big, red-ripe raspberries. Tacoma has a population of about 110,000. It is built on Commencement Bay, Puget Sound, and is called the "Lumber Capital of America." Tacoma is the world's largest producer of fir doors, veneers, panels and wooden columns. In Point Defiance Park there are 600 acres of forest giants within the city limits. On the Bay Front is the Stadium, a concrete amphitheater that seats 40,000. Now for Mount Rainier! We left Tacoma over the National Park R. R. and went as far as Ashton. Here we took the waiting stage for the National Park, arriving there in time for dinner at the Paradise Inn. Coming up we followed the new park highway that gave us many charming scenic views. En route we met a big mother bear with her two small cubs. They were crossing the road just ahead of us. The cubs tumbled down an embankment while the mother bear climbed the hillside. Later we saw 3 black bears feeding on the plains far below us. But Mt. Rainier! towering, majestic, glorious, awe-inspiring! There it stands just before and above us. Most of the day it was partly hidden behind clouds. Fortunately for us, the clouds lifted as we were leaving to return to Tacoma. Mt. Rainier is one of the highest *perpetually* snow-covered mountains in the U. S. Its peak reaches 14,408 feet above the sea level. Seven "live" glaciers move down its slope, each in its own canyon, moving at a rate of 16 to 20 inches a day. There are 28 giant glaciers radiating from its summit and give to the peak its dome of snow and ice. Some of our party followed the familiar trails on foot; others mounted saddle horses and still others hiked just as the spirit moved them. Your writer wandered over the hillsides covered with flowers, and climbed far enough to gather a snow ball and toss it into one of the smaller streams that flowed down Mt. Rainier's side. The mountains around about and along the highway are studded with Douglas Fir and Alaska Cedar trees. The largest fir along our road up to Rainier was named Columbus Tree. It stood 216 feet in height and was 8 feet through. Inded there was a picture every mile, several of them, along this famous highway. Returning to Tacoma we were reminded of the earnest effort that is now being made by the Mt. Tacoma Club of Washington, to have Mt. Rainier renamed "Mt. Tacoma." Helen Hunt Jackson is authority for the statement that, "The Indian name of Mt. Rainier was Tacoma, meaning 'snow mountain,' or 'heart food.'" Shall we cast our vote for Mt. Tacoma?

—A. M. S.

* * *

CHRIST IN THE CONSTITUTION

We cannot put Christ in the Constitution by letter, nor make the nation Christian by printing His name there. Christ must be in our hearts if we are to be a Christian nation; and if Christian people practice the Christian graces, they will aid in making Christian principles and duties the possession of many who cannot accept the Christian fact of our Redeemer. Jesus has taught us that the Kingdom of God cometh not with observation and show, but is among us. His view as to how Christ can rule in the nation can be learned from His life and teaching. (Read Matt. 9:13; 18:20; Luke 12:32.)

—E. N. K.

* * *

IN THE EVERLASTING ARMS

"His greatness flows around our incompleteness, round our restlessness His rest!" What a comfort this is in a rapidly changing world, in which so often our ignorance and helplessness dishearten and almost overwhelm us. When our most promising human systems "have their day and cease to be," when those human comrades in whom we most fully trusted turn out to be false and traitorous, how the heart of man clings to Him Who is "the same yesterday and today and forever," and instinctively cries:

"Change and decay in all around I see,

O Thou Who changest not, abide with me!"

The other day a dear friend poured out his soul to the

writer. A successful business man, honored and esteemed in his community, with no thought of impending disaster, he was suddenly advised of the treason of one in whom he had placed absolute confidence, a trusted employee who proved utterly faithless; and as a result this splendid gentleman was plunged into bankruptcy, robbed of house and home, a deprivation in which his beloved family must share. How often such catastrophes have occurred—and what a testing of character they are! Only those who have eternity in their hearts can come out of such a furnace of affliction unscathed; only those can remain sweet and serene of spirit, and buckle on the armor with intensified zeal to rise above the terrible handicap, who have faith to believe in the ultimate triumph of righteousness and who feel that the everlasting arms of God's love are round about them, in spite of all human afflictions they may be called upon to bear. Fortunate indeed are those in the dark hours of adversity or bereavement who have the grace to put their hands into the hands of the unchanging and eternal Christ.

Laura Simmons in the *Boston Transcript* has a little hymn which voices beautifully this universal human need:

"Oh God, Who comes when others go—
And goes when others come—
Make me a weary-hearted for
The road that leads me home!

Let me be sure of naught beside—
Nor rest from shoal or sea!
Teach me, O Changeless One! how all
Must stumble up to Thee—
The certain Strength—that bides unseen
And loves eternally."

* * *

THE VOICE OF THE KATYDID

There is a popular superstition that six weeks after the chirp of the katydid is heard, the first frosts will appear and the Fall season will be ushered in. As these lines are being written, almost a fortnight has elapsed since the first chirp of the katydid was heard, supposedly informing us that the hot days of Summer will be over ere another moon, and that the cooling autumnal winds and the early frosts are near at hand. For many of us, the sufferings from the Summer heat are in some measure the result of our mental attitudes. Some folks fret and fume from early morn till dewy eve, all the while making themselves and other folks quite miserable. Others endure the heat with patience and calmness of attitude that fills some folks with surprise. The other evening, it was a hot sultry night, we heard a bob-white calling to its mate in cheery tones, and its mate responding as if to say, "I am here, my mate, and I am not at all worrying about the heat." Except for the heat our grains could not be ripened and harvested, nor would our fruits mature. We need the cheery note of the katydid to tell us that Autumn is coming, just as we need the chirp of the robin and the happy notes of the song-sparrow to tell us that springtime is here and that Summer is coming. In a little while we shall discover that "the frost is on the punkin and the fodder's in the shock."

So is it with us who are sowing and reaping in the harvest fields of life. We need the hot and scorching breath of trials and sharp conflicts to ripen us and to make us fit for the harvesting season; for the season when the reapers, who are the angels, will come to our fields of life and gather us in. Then will the reapers raise the glorious harvest-home song; then will the Lord of harvest await for the ingathering of His sheaves, and will greet all who have labored faithfully through Summer and Winter, through seed-time and harvest, "Well done, good and faithful servants, enter thou into the joy of thy Lord." —A. M. S.

* * *

WHEN SHALL THE MINISTER RETIRE?

There can be little if any question as to the desirability of pensioning the aged minister. The government has set a good example in granting pensions to the survivors of the Civil War, and in extending aid to disabled soldiers of the Spanish War, and even the recent World War. The government also pensions former employees in various lines

of civil service who have attained a certain age and have rendered service for a fixed number of years. This policy has been adopted in many industries and businesses, and employees who have reached a good old age after many years of toil are permitted to retire with the assurance that at least a moiety of their former wages or salaries will be paid to them to the end of life's journey. We all must agree that the minister of the Gospel should be accorded like generous treatment when it becomes necessary because of the infirmities of age for him to cease from his labors.

Here it is that the question arises, When shall the minister retire? Several of the leading denominations—perhaps all—are fixing this time limit at 65 years, permitting the retirement to be voluntary on the part of the minister in pastoral service, and making it automatic on the part of executives when they have attained the age of 70 years. In either case, the question of physical or mental disability does not seem to be given much if any consideration. It needs not to be remarked that men who may have become physically or mentally incapacitated for labor should be permitted to retire even before they have reached the great age of 65 years, but what shall we say as to those who are of rugged physique and vigorous mind, and better qualified in almost every respect for rendering efficient service either in pulpit or in executive position? Can the Christian Church afford to lose the services of these men of trained powers and ripened experience? And can these men consent to retire and take their ease when they might be doing the best work of their lives? It is doubtless true that many of them will find other work to do and make themselves useful, but the temptation to rest, and *rust*, and *die*, will be both subtle and powerful, and it is to be feared that many will be unable to withstand it.

Such reflections have been suggested by recent occurrences. In a denomination with which the writer is very well acquainted, several men in prominent executive positions have recently been retired because they had reached the "dead line" of 70 years; and they were presumably well able in body and mind to "carry on" for five or ten years longer! Who has detected any physical or intellectual impairment on the part of Dr. Charles E. Jefferson, who is just ending his great pastorate in Broadway Tabernacle, and what noble service might he not be able to render in that mighty Church for another decade? Of course, Dr. Jefferson will not be idle, but the Broadway pulpit—a throne of power—will no longer give force and eloquence to his utterances.

What then shall be the answer to our question? The time to "retire" from the active work of the ministry does not come until the steps begin to falter because of bodily weakness, and the tongue to stammer because the brain is worn and weary after long years of service. And who does not know that even the broken words of wisdom and love that fall from the lips of the aged often have in them a power that passes understanding?

—G. S. R.

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The Parables of Safed the Sage

THE PARABLE OF THE VIRTUE OF ANGER

About once in so often, I take a ride upon the Train; and I usually meet Pleasant People and the Journey which I am now to relate was no Exception. For I fell into Conversation with a Man who had Opinions, some of which were not the same as mine own. And from such a man there is always hope that I may learn; whereas there is little to be learned from the man who doth wholly agree with me. And I advanced Certain Objections to the Logick of this man's Argument. And he answered me with Platitudes and Re-assertions, but he gave me no Reason.

Wherefore I pressed the Argument, that I might Discover whether he really knew the Subject on which he had been talking. And he got Angry.

And I said, We appear to have pursued this Subject as far as is profitable; and it may be we shall meet again.

And I made my Salaam and went back to mine own Section and was reading a Book.

And he came unto me, and Said, I owe thee an Apology for mine Anger.

And I told him not to mention it.

And he said, Anger is a Terrible Thing, and I would I had none of it.

And I said, Be not sorry that thou canst be Angry; but pray that thy Anger may be Righteously Directed. For my friend Martin Luther in his Table Talk said, I never work better than when I am inspired by Anger. When I am Angry I can write well, pray well and preach well. When I am Angry my whole Temperament is quickened, mine understanding is sharpened, and all mundane vexations and temptations depart.

And he said, That is strange talk for a godly man like Doctor Martin Luther.

And I said, Doctor Martin Luther was given to strange talk, but there is something in his idea. One thing we lack in our Sugary Systems of Religiosity and so-called Education, and that is an Appreciation of the Creative and Corrective Value of Wisely Directed Wrath. A score of In-

tolerable Abuses reign rampant because men of God have forgotten the Wholesome Power of Sustained Righteous Indigation.

And he said, I will cease to repent of mine Anger.

And I said, Continue to Repent, for this is the swift and Unreasonable Rage that proceedeth from an Unteachable Spirit; but pray that thine Anger which now is a powder that Explodeth with no Shell in front of it, and Scorcheth thee and thy friends, may be wisely directed.

And he said, I have read that God is Angry with the Wicked every day.

And I said, I think that He is Angry also with the Righteous for the foolish waste of their feeble and futile Anger. When God is angry, He getteth Results. Wherefore, be thou Angry and Sin Not.

And he said, Art thou never Angry?

And I said, Not when the other man is angry. When he doth rage, I smile. But I have noticed that when God inquired of Jonah, saying, Doest thou well to be angry? And Jonah answered, I do well, the correctness of the answer was not disputed. But Jonah had something to learn about the Proper Occasion for Wrath. Considering all that Jonah endured, I marvel not at his Anger; but it was not well directed.

Millionaires and Prohibition

By DR. THOMAS M. BALLIET

I attended the Senate Hearings on Prohibition last May in Washington. At these hearings the president of the Association Against the Eighteenth Amendment and the chairman of the Executive Committee were examined. Incidentally, they are both men of mediocre ability and are less dangerous than able men might be. Their testimony, under oath, brought out some very interesting facts which our wet press has carefully kept from the public.

1. They testified that forty-three millionaires paid the larger part of the money which the association has received during the ten years of its organization.

2. They testified that the president's salary is \$25,000, and that it is paid by a group of millionaires.

3. Several years ago I heard the chairman of its executive committee, Captain Stayton, say in a speech in New York that he was giving his services to the cause of the association and was receiving no compensation. At the Washington hearing, when examined under oath by the Senate Committee, he had to confess that he received a salary of \$10,000, but that it was not paid out of the funds of the association but by a group of a half dozen millionaires.

4. It has always been a mystery to me why millionaires and other wealthy men and society women should be so eager to get rid of the amendment as to make very heavy annual contributions to this organization.

This question was answered by a number of letters which the committee had commandeered from the private files of the association. These showed that Mr. Stayton had prepared a memorandum outlining a letter to be sent to manufacturers and so-called "big business men," enclosing a "bait list," together with a request to join the association. The letter went to a well known New York millionaire and contained among the "bait names" those of Mr. E. S. Harkness, General W. W. Atterbury, president of the Pennsylvania Railroad, and also those of the duPonts.

This letter was as follows:

"Do you realize that Congress has the power at once to legalize a glass of mild, wholesome beer, and that workmen and

others would willingly pay a tax of three cents per glass, and that amount (based on past consumption) would enable the Federal Government to get rid of the burdensome corporation taxes and income taxes, and take the snoopers and spies out of our offices and homes?"

Mr. Stayton had made a list of 2,000 men paying income taxes on incomes of \$100,000 and more. He drafted a letter to be sent to them in which the statements occur (1) that one of the duPont's companies would save ten million dollars in corporation taxes, if we had a tax on beer alone equal to the present British tax; (2) that if we imposed a tax equal to the British the annual income would be a billion and three hundred and twenty million dollars, and this would be more than the amount now received from corporation taxes and income taxes combined; (3) that if corporation taxes were abolished the stocks, or shares, of corporations would rise in value.

5. Mr. duPont in testifying before the House Committee, taking his cue from Mr. Stayton, said that a tax on intoxicating liquor would have brought an income of seventeen billions and six hundred millions in the eleven years of Prohibition. Mr. Raskob has said that he paid to the association \$65,000 within the last few years.

6. The meaning of all this is that the wealthy oppose Prohibition because they want to get rid of their income taxes and the taxes on corporations in which they are heavy owners. **But these taxes will have to be paid by somebody**, because they are needed to run the Government. They propose that these taxes be put on liquor, the bulk of which would be consumed by the working classes and the poor, as they always were in saloon days.

It is a move to shift their own taxes upon the shoulders of the working people of the country!

This fact is carefully concealed by our wet press, controlled by wealth.

The wealthy can therefore well afford to spend large sums of money to bring about the repeal of the Eighteenth Amendment, and they are doing it.

I heard the president of the association admit under oath that getting rid of the income tax was a motive which had its weight with nearly all heavy income tax-

payers. This is the reason why most of the funds of the Association Against the Eighteenth Amendment come from wealthy men and women.

7. These funds are used to influence the press and spread false propaganda. Captain Stayton admitted under oath that his organization sent a check of \$10,000 to a New York weekly for placing anti-Prohibition advertisements into New York dailies which cost that weekly only \$7,000! Other similar admissions were made.

Mr. Stayton admitted that in the Presidential election in 1928 his association spent \$74,000 in Massachusetts alone, simply "to bring out the vote."

8. Several years ago I heard Mr. Stayton say in a public address that his association had no support from brewers, and resented the charge that it was working in the interest of the brewers. At the Washington hearings, when under oath, he had to confess that the brewers had contributed right along to his association until January of the present year. Since then, he said, it had been decided to accept no more contributions from them. Documents of the association showed at the hearing that 32 brewing companies, all of which appear by name, contributed exactly \$31,358.34 to the treasury of the association in 1928 alone!

9. It is but fair to say, in this connection, that a limited number of millionaires and other wealthy men, especially manufacturers, are unwilling to shift their taxes on to the shoulders of the working classes; they see the advantage of having sober workmen who handle delicate machinery; and, as loyal citizens, they see the danger of allowing persons, even mildly under the influence of liquor, to run automobiles on our crowded streets and public highways. There are approximately thirty million persons in the United States who run automobiles!

Some of the revelations which I have mentioned, and a good many others, have recently appeared in print under the title, "Brewers and Billionaires Conspire Against the Working Classes." It is sold for ten cents a copy, and may be obtained by writing to Dr. Robert E. Corradini, 150 Fifth Ave., New York. The price named is less than the cost of publication.

The Interpretation of Religion

By John Baillie, D.Litt. (Edin.)

(Charles Scribner's Sons, New York. Price, \$4)

Reviewed by J. A. MACCALLUM

It is almost two years since this book emerged from the press and took its place in the rack of the market. To all intents and purposes it should therefore be dead, according to our modern canons. Since its publication the monotype and linotype machines of two continents have been whirring steadily and a mountain of volumes has been piled upon those of earlier origin. Who reads religious books (apart from the classics), that are two years old, since it is a greater task than any man can fulfill to read the two or more volumes on this subject that appear every day throughout the year? What time has any up-to-date man for the obsolete wisdom of yesteryear?

On every hand we are told that there is an increasing interest in religion and in proof of this declaration we are pointed to the steadily accumulating list of books upon its various phases issuing continually from the presses of the publishing houses. Judged by this standard religion is second only to fiction in the popular interest because books on religion are larger in number than those upon any other subject—except fiction. There is another test, however, and it is harder to make because the facts are not so obvious. This is the relative number of readers in the various fields that appeal for our attention. Judging by the early demise of most religious books we are reminded again that bulk is not a sufficient criterion of appraisal, and that the quantitative factor may be offset by the qualitative.

But all this is irrelevant to our estimate of the work under discussion. There are exceptions to every rule—and Dr. Baillie's book is an exception. It is the product of immense erudition, a sane judgment, and years of faithful preparation. None of the introductory observations made above would have any justification if the average religious book was backed by such native ability, care, and research as are evident in his.

In the light of these facts it is not surprising that the author has recently been appointed to the chair of theology that for over thirty years has been so ably filled by William Adams Brown in Union Theological Seminary. Dr. Baillie is, on this record alone, a worthy successor to his gifted predecessor and guarantees the continuance of the intellectual quality of the succession upon which he is about to enter. This does not mean that there is a marked similarity between him and Dr. Brown. While their spirits are of course akin, the contrast between the two men is marked. Dr. Brown is typically American and therefore practical in his outlook. Though he is a scholar of the first rank, his primary interests have never been academic. He has always tried to interpret religion in the light of modern conditions with only sufficient reference to the past to offer a stable foundation for his judgments.

Dr. Baillie on the other hand is a typical representative of the Scottish scholar at his best, or perhaps it would be more accurate to say that he is Scottish-German in the texture of his mind. In his thinking the background is always in evidence so that these 470 pages, though closely knit together in an integrated whole, are replete with references to a host of commentators on religion, ancient as well as modern.

It would, however, be unfair to leave the impression that Dr. Baillie has no practical interest in the application of the truth he formulates. On the contrary, in many a paragraph he presents his conclusions upon matters of common moment in

singularly lucid terms, but the center of gravity in his thought is in the past. Thus, though open-minded and modern in spirit, he is, for a man of such ability, who seeks to interpret religion in its modern scientific milieu, surprisingly conservative in his conclusions.

From what has been said already the reader will realize that "The Interpretation of Religion" is a massive volume more akin in form, though not in content, to the theological works of two generations

ago than to most of those of today. A glance at its formidable table of contents will suggest the colossal task that the author set for himself. A consideration of what theology is, its relation to other sciences, and its scope forms the first part of the book. The second part is made up of ten chapters and deals with such questions as the phenomenon of faith, the rationalistic and romanticist theories of religion, religion as consciousness of value, the foundations of belief, the conception of God, the criterion of religious truth, and the idea of revelation.

The years of painstaking preparation that Dr. Baillie must have brought to his task are evident by a casual reference to his treatment of Value which is given in the fifth chapter of the second part of the book. Here he presents and appraises in turn the theories of religion of Kant, Fichte, Lotze, Ritschl and Hermann. Obviously to read such criticisms to the best advantage one should be more or less familiar at first hand with the works of these men. Where such familiarity is lacking the worth of Dr. Baillie's criticism will be greatly reduced. This indicates the limitations of the book for the average parson immersed in the practical problems of his parish. Unless he has a large measure of intellectual curiosity he will find it difficult to become interested in many of the abstract historical discussions and nuances through which the author moves toward his ultimate conclusion. This is not intended as a reflection upon the book. Doubtless the author himself is at least partially aware of the fact. It means only that the chief value of the work will be for the specialist in theology. Probably it is not an over-statement to say that no theologian in America can fail to profit by a careful study of this volume and that few, if any, have the breadth of scholarship necessary for the creation of such a work.

We have already seen that Dr. Baillie's point of view is particularly conservative for a scholar whose approach is historical and scientific. For instance he declares frankly at the outset that when he comes to discuss monotheism and polytheism "the issue will not be whether monotheism is superior to polytheism but only why it is superior." This is to him a closed question. Have we not here the germs of the same dogmatism that leads so many writers upon religion to become special pleaders rather than seekers for light? In a scientific age it is dangerous for a religious teacher to declare that the ground upon which he has taken his stand is sacrosanct and therefore beyond the periphery of investigation.

Nor is Dr. Baillie more convincing in the affirmation upon which his final judgment hangs, viz., that "the certitude of science differs from the certitude of religion in that the former proceeds primarily from the intellect but the latter from the personality as a whole." This is the citadel to which the writer of obscurantist tendency is always prone to retreat. While the Christian Scientist does not use the same language he falls back upon a similar defense when he insists that our inability to accept his premises is due to our being outsiders, caught in the entangling meshes of mortal mind.

It is questionable psychology to assert that science is restricted or even mainly restricted to the intellect. Surely the imagination has an important part to play in the investigations of the astronomer and physicist. The reason that there is no emotional disturbance when someone denies the established conclusions of a Kel-

ADORATION

THE SUN

Great king of the day, your presence fills,

With living flame, the eastern sky,
And floods the everlasting hills
With beauty ravishing the eye.

In gorgeous majesty you ride
And blazon forth your dreadful heat,

Till tortured nature far and wide
Lies panting at your burning feet.

Reluctant down the golden west,
While cloud and mountain top you steep

In crimson, ere you sink to rest.
With cooling ardor now you sweep.

LUNA

Fair queen of night, in rich array
You silently swing into sight
To keep the gloom of night away,
And bathe the earth in silver light.

High in the zenith now you ride,
Creation's richest, fairest gem,
The sky your regal robe or light,
And untold stars your diadem.

The world awakes from slumber blest,

As slow you sink to your repose,
Your lingering beams illumine the west
Ere sable night draws to its close.

THE STARS

Unnumbered worlds! your age-old light

And beauty every soul inspire
With awe, at the infinite might
That lit your everlasting fire.

Or e'er the hand of God divine
Has fashioned moon or earth or sun,

According to His grand design
Your endless courses you had run.

Fair beacons of the vaulted deep,
Far flung in beauteous disarray,
Your never ending vigils keep
Through God's unending day.

GOD

Great Lord of earth and sea and sky,
Author of life and light,
Thou watchest with all-seeing eye
The creatures of Thy might.

Thy beauty far excels the night,
Thy splendor brightest day,
Thy day exceeds time's endless night,
While ages roll away.

Oh! Father of our mortal race,
From Thy great throne above,
Reveal to us Thy smiling face,
And keep us in Thy love.

Clark T. Shirk.

vin or a Pasteur is not that these conclusions appeal only to the intellect but because their ground is so certain that those who believe in them can afford to rest in confidence. Nor is the implicit claim of the author to be absolved from the objective verifications which science must provide to support its case validly based. Since the intellect is a part of personality if religion appeals to the personality as a whole as its final court, it must by that very fact appeal to the intellect. Thus, in the end, faith is bound to stand or fall by the measure of intellectual support it can command. The main problem with which religion is confronted today is to justify its mission in a world that has grown accustomed to demand the credentials of every axiom as a passport to its acceptance. This may seem hard but it is inevitable. The day of special privilege is coming to an end and the sooner the champions of religion realize the fact the better it will be for their cause.

That Dr. Baillie has raised many questions to which he has not given satisfying answers is not fully to be charged to his blame. In the very nature of his effort this was bound to be so. The higher we climb, more peaks appear in what was hitherto undiscovered country. Yet in the judgment of this reviewer, who still bows in admiration before the vastness, profundity, and mellowness of his scholarship, in the end the book is disappointing. To what goal does its great argument bring us? Simply to the traditional convictions of the tolerably educated Christian. No teacher of religion who is baffled by the multitude of questions that rise in a social order given over to increasing worldliness and skepticism, in which minds of the first calibre openly avow their disbelief in any God save one of man's own making, and tell us that we shall never know that we are dead, need hope for a solution of his problems in these chapters. This is not said in censure, but rather in distress. One wonders why a man of Dr.

Baillie's penetration, in affirming the divinity of Christ, does not offer any explanation of the difference between humanity and divinity. He makes no reference to the fact that in "the instinct of nineteen centuries," upon which he lays stress, divinity was directly linked to the Virgin Birth. It is dangerous logic to rest one's case for so momentous a doctrine upon the sustained instinct of the centuries, for on that ground we should have a much longer and stronger reason for believing that the sun spins around a flat and central earth.

Probably it is only fair to say in rebuttal of these criticisms that our author has done enough for one man. On the solid historical foundation that he has built, some one less hampered by tradition can now take up the tale and interpret for the modern world the meaning of faith in a universe that is measured in terms of millions of light years. Should this work give him his inspiration Dr. Baillie will have a high reward.

Labor Sunday Message, 1930

Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America

Religion in a Machine Civilization

Religion today faces no more fundamental problem than that of expressing its faith and life, its ideals and its ethical principles in terms relevant to a society dominated by the machine. By our conquest of nature and our development of power and skill through the machine we have laid the foundations for general well-being such as the fathers had never dreamt of. But the belief that the mere increase in wealth would benefit equitably all portions of society has proved to be mistaken. The great industrial machine overcomes some limitations in modern society, but it accentuates others. It is still an open question whether our generation will develop the moral sensitivity and the social insight to operate the system we have created so that it will bless and not curse us. Our industrial civilization has developed with tremendous rapidity. Our modes of thought and our ethical ideas have not kept pace. To express our religious principles in terms of contemporary society is, therefore, particularly difficult and especially urgent.

The high productive capacity of modern industry has created wealth. But it has given us no answer to the problem of the distribution of wealth in accordance with the religious principles of justice and love. The wealth it has created has flowed in undue proportion into the hands of those who own the machines. Moreover, profits in stocks have been so large that they excited a speculative mania among investors and tempted a very large proportion of our people to hope for gain where they had made no corresponding contribution to society. While in the fall of 1929 the fever of speculation overreached itself and resulted in disaster it cannot be said that any large number of people have through this experience become sensitive to the ethical problem involved.

Profits, Speculation and Unemployment

Large profits, which prompted the speculation mania, were taken from industries which have, except in rare instances, made no adequate provision for neutralizing the harmful effects of the machine system on the lives of the workers. The high productivity of the machine has confronted America with the problem of technological unemployment. It has made the competi-

tive struggle more intense and has tempted many manufacturers, in the fever of competition, to disregard ordinary prudence in production. It has thus multiplied the evils of so-called over-production and consequent unemployment. Furthermore, machine production by transferring skill from the worker to the instrument has placed a premium upon youthful stamina rather than the experience of age. The result is that middle-aged men find it increasingly difficult to secure employment and men over 55 find it equally difficult to hold positions. No more serious charge can be made against our generation than that it has been socially so blind and morally so callous that it has been unwilling to divert sufficient profits of modern industry to store up reserves for the protection of the unemployed and the security of the aged. It has insisted on the rights of property to dividends but has concerned itself too little with the rights of workers to security of employment and to protection in old age. As a result millions who have a just claim upon industry have been forced to accept the bread of charity and multitudes have been thrown as public charges upon the resources of municipalities and states. Moreover, a constant army of unemployed workers imperil the living standards of those who have employment by increasing the competition of workers for jobs.

A recognition on the part of society in general and of industry in particular of its obligation to offer willing men a chance to work and reasonable security of employment must lead inevitably to the acceptance of the principle of unemployment insurance and old age pensions. It may not be the business of the Church to define the application of this principle in specific terms. But every dictate of religious imagination and common sense forces us to accept this social obligation and to urge those in positions of responsibility to work out its practical applications.

An Economic and Religious Problem

Nor can sincere men who take seriously the application of their religion to contemporary life escape the problem of eliminating unemployment as well as mitigating its evils. When this problem is faced it becomes immediately apparent that we have so-called over-production not because

everyone in our society possesses what he needs, for there are manifestly many families which have not achieved a minimum subsistence standard of living; but because we have not been able to distribute the wealth which industry creates, with sufficient equity to give many of our workers the opportunity of consuming a reasonable share of the total products of industry. While the reduction of hours of work per day and work days per week may help to alleviate the unemployment situation, the economic problem of so-called over-production cannot finally be solved except by securing a more equitable distribution of the ever increasing wealth created by the machine. It may not be in the province of the Church to suggest detailed plans for the consummation of this end. But any ethical view of society which does not take this problem into consideration is unrealistic and unredemptive.

Any spiritual and ethical view of life which does not deal with this obvious problem of social justice which modern industry has created can manifestly maintain neither its own self-respect nor the respect of society. To deal with such a problem requires every resource which religion and education can develop. Religion must develop the moral will to right the social wrongs of our particular age. Education must develop in people who desire to lead the good life the imagination and insight to know what is implied in the religious life today. The Church has resources and obligations for both the religious and educational aspects of this problem.

There is no short cut to the kingdom of God. Increasing social and economic complexity makes increasingly difficult the realization of Jesus' ideal of a society in which eminence is achieved by the greatest service. Yet we face no insoluble problems. Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the Church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways, and of guiding their feet on the way to the city of God.

(Requested to be read in the Churches on Labor Sunday, August 31, 1930, or on the first available Sunday thereafter.)

Now We Know Iceland

By ALBERT C. DIEFFENBACH, D.D., Editor "The Christian Register"

You pronounce this capital city, Reykjavik, as nearly as I can phoneticize it, though not precisely, Rake-a-veek. It

means "steaming bay." The name was given to the place by a mariner, who saw steam rising on the edge of the sea. Many

geysers flow with great force and constancy at a temperature not more than three degrees, Fahrenheit, below the boil-

ing point. I could not keep my finger two seconds in a stream that gushed from a four-inch pipe at one of the city "laundries," where the poor may go and wash their clothes for a mite of a charge. Near by is a cement swimming pool fifty feet square, with dressing rooms on three sides. Here the water of the thermal springs is tempered to the bathing native, who has never been much of a swimmer, islander and fisherman and seafarer though he be. Some day, when the authorities get the urge, they will capitalize this seemingly inexhaustible natural resource, and there will be plenty of hot water in every home.

It is but one instance of what Iceland is going to do. Meanwhile, her people do not boast, and they move carefully. A fellow-traveler to the millenary celebration of the founding of the Icelandic Parliament—the oldest in the world—told me he had a mission with the present Parliament with respect to the setting up of a national broadcasting station. Iceland has not yet "gone radio." But later I learned that the negotiations came to naught, because the Parliament will not permit any arrangement which would take control out of their hands. Iceland is for the Icelanders. She will make her progress on terms that suit her. Nowhere is there a greater determination, embodied in governmental law and dominance, to prevent exploitation and maintain economic independence, than in this little island of one hundred thousand souls.

In the capital, whither thousands of sons and daughters have come from many lands, to join in this marvelous historic event, one feels an emerging practical sense that is quite like America's business push and efficiency. Within a generation the city has grown to twenty-five thousand population—one-fourth of the whole island—and her business streets are filled with lively tradesmen who speak English and like the ways of the West. There is no city or people in Europe so much inclined to American-mindedness as they are here. Some say the future of the country lies with us, because, for one thing, they tell you, their land belongs geographically to our hemisphere. In any case, those of us who came from Canada and the United States to witness, and some of us to participate in, the millennial celebration, June 26-28, that attracted the attention of the whole world, breathed a congenial spirit, for the atmosphere was thoroughly democratic and all of the representative addresses were emphatically a practical, man-to-man expression of liberty in law and in the communal life, which differs radically from the temper of the prevailing governmental powers and the social ideas of Europe. Iceland is her own unaffected self, and her rudimentary distinctiveness has been bred in her not only, nor chiefly, by her political institutions but by her literature, which antedates Chaucer and ranks as high among university philologists as it does among novelists, poets, dramatists, and masters in folklore. I remember thirty years ago George Ade wrote a "fable in slang" entitled "The Preacher Who Flew His Kite." The reverend clergyman won the ecstatic approbation of the "sanctified harness-maker," who was also one of his deacons, for his erudition, because he referred with easy familiarity to the Icelandic sagas. This item then impressed me greatly. Until that time, Iceland was for me a bleak glacier, away in the North Atlantic, and nothing more. In the generation ensuing, the life of the people, so richly embodied in literary treasures, has been unfolding, until today, as we conclude her thousand years of parliamentary government, it may be accurately said that Iceland has joined the nations of the world. And may I say that the climate helps! During our stay the temperature was more like our summer than it was in Scotland, and I wore a Palm Beach suit most of the time. The Parliament has voted the country into membership in the Norse Parliamentary Union, with Norway,

Sweden, Denmark, and Finland; and one of the significant actions during the recent celebration was a solemn vote of perpetual peace by and among these five countries. The Prime Minister said in my hearing that Iceland would be glad to join the League of Nations.

In her life of learning and culture, the island has concentrated in a university of real essence and character, which in its four faculties of law, medicine, philosophy, and theology does excellent work and prepares scholars for service at home and in other lands. When it is stated that not less than twenty colleges and universities of the United States sent to the Icelandic institution their greetings, which were delivered in person by a chosen representative during the millenary week, it will be understood that Scandinavian history

DEFENSELESS ICELAND

Iceland, whose Parliament has lasted for 1,000 years, has to borrow a cannon from Europe in order to welcome distinguished visitors with proper salutes.

What! No cannon? You absurd,
Unprogressive isle!

Not a gun that can be heard
Half a mile!

And you have no navy?

Mercy! Aren't you almost
frantic,

Unprotected in the wavy

Wild Atlantic,

While the crafty British Power
Seeketh whom it may devour,

And the wily Japanese

Prowl the seas?

Unprepared for dreadful dangers
From your neighbors or from
strangers

Raising Cain,

Oh, how senseless

Thus defenseless

To remain!

In "New York Times"

(June 29, 1930)

and literature are well nurtured at this seat of learning for the cultural and linguistic benefit of the world. Such eminent universities as Chicago, Harvard, Cornell, Johns Hopkins, Yale, Wisconsin, Minnesota, and Illinois, were proud to pay their tribute. It was a great privilege for me to read a letter from Prof. Joseph S. Ames, president of my Alma Mater, the Johns Hopkins University, in which he characterized the University as a great seat of learning which had sent forth illustrious sons to America, one of whom, Prof. Stefan Einarsson, is an honored member of the faculty of Johns Hopkins. The University was host, at a notable dinner, to its academic friends and the official delegates of the governments of Europe and America in attendance upon the millennium. I had the good fortune to be a guest also at the Parliamentary dinner, an elaborate international occasion, and I was invited to the King's dinner. These last two were impressive and enjoyable; but for distinguished personnel, and a certain high kindred genius, the gathering at the University banquet was, I think, the best event of the week.

It seemed to me that here, also, the sympathetic bond was strongest between the United States and Iceland. There is little doubt in my mind that westward is the course of the island's destiny. Her adventurous ones turn now to Canada and the United States rather than to Europe, and other signs point clearly toward us. For example—and it is a real outward sign—when the capital city, in preparing for the celebration, decided to make its police force smart and efficient for the care of the visitors, the authorities induced a

member of the Chicago police department, a son of Iceland, Mr. J. Jonson, to come home. A Viking of heroic mold, six feet four, gentle as a child in speech and action, Jonson was responsible for much of the smoothness in the movement of the crowds, and the automobile traffic was admirably managed with all of an American city's dispatch.

It was important, also, that Reykjavik should decently entertain the principal delegates, and a new hotel—the only one worthy of the name—was erected and ready for the historic day, under the direction and largely with the capital of another Icelandic-American, Johannes Josefsson. Mr. Josefsson will be remembered as an actor-athlete on the vaudeville circuit in the cities of the United States. He was Olympic champion of *Glima*, the unique form of Icelandic wrestling, in 1908, and had unusual ability in the drama. He returned to Iceland in 1928. To enter the Hotel Borg is to have the experience familiar to a visitor in a typical small-city American hostelry, especially at luncheon time, when the boosting good will of Rotary rules.

It was noticeable that the men of business in Iceland take to the brisk and direct manner of the industrial and commercial leaders in the United States. They are teachable; in fact, eager to learn and get on. The importation of goods increases steadily. The merchants are still backward in point of punctuality and efficiency, but they are overcoming this not unnatural slowness and shyness of a long, isolated life.

Reykjavik is the best evidence one could wish to see of progress to a modern standard. In other parts of the island it is also true. Thirty years ago there were less than three thousand souls in Reykjavik, and they lived in very small houses, some of them made only of sod. Today the city is extending rapidly and substantially. The new houses are all constructed of concrete, and some of them are of attractive design. The average cost of a home is \$10,000.

Thirty miles from the capital there is a marvelous circular plain, surrounded by mountain, lake, and river, called Thingvellir. Here is history! Leading down to this great field is a roadway hardly wider than a defile, eight hundred yards long. Half-way toward the plain is the sacred Logberg, or Rock of the Law. On this ancient site the millennial event was celebrated with great dignity, but without pomp. Here it was, in 930 A. D., that the first meeting of Iceland's Parliament, the Althing, was held. Fifty thousand people gave themselves for three days to the unconscious pageantry of their liberty. They came to see and to hear, and were themselves the spectacle and the witness. More impressive than the eloquence of the brilliant spokesmen of many nations was the procession of the populace, endless, undemonstrative, and yet to the imaginative beholder overwhelmingly moving. For a thousand years this people, so little in numbers, have sturdily kept on their career, while other peoples have degenerated and disappeared.

One watches their quiet countenances, the blue eyes, the Nordic features. What accounts for their rugged perpetuity? Certainly, it is not due to the influences about them in other countries. They have lived above and beyond them, have they not? As a people they laugh at royal trappings and mummery, and only tolerate the present relation with the King of Denmark (though they respect him) because they say their agreement with that country, which continues till 1943, will then be dissolved. Iceland is virtually autonomous now, but the King has a title of recognition, which has been a convenient and protective arrangement. The feeling grows tense as the year approaches when Iceland will have a referendum; and it is not doubted she will become thoroughly independent and a virtual republic.

A strong Parliament has led the country to self-consciousness. Every syllable that was spoken at Thingvellir before the Althing, or Parliament, by the lovely river Oxara, gave recognition to liberty and self-reliance. Since 1874, when Iceland adopted her constitution, the country has been tiring of monarchy. An incident before my eyes illustrates the attitude of the populace. When the King of Denmark came ashore, to attend the celebration, a greeting hardly more than tepid awaited him, though he is a simple and unaffected monarch. He is a good sort. Some of those gathered at the quay grumbled at the homage paid to him by the officials receiving the royal entourage. One day, at Thingvellir, he walked out of the little Church, quite alone, and seeing a lad, who happened to be David Savage, son of Dr. Maxwell Savage, of Worcester, Mass., nearly with his camera, he came over to him and spoke in perfect English of this and that, as a youth of sixteen would have it, and put David at ease. It is nothing against the King, this attitude of Iceland. They are simply ready for something else.

Sometimes an awkward situation arises. On the great day, Thursday, June 26, when, at the Rock of the Law, the orator representing each of the nations, great and small, spoke formal greetings, an Icelandic Boy Scout ran up to the breeze the proper flag of the speaker. All went well until the spokesman for Denmark arose. There was no Danish emblem! A hush of mortification passed through the audience. Would it be suspected that here was a deliberate *contretemps*? And then the flag was found and raised, and the great crowd cheered, as much, one felt, in vindication of good manners as in respect for Denmark. "Some things, though accidental, ought not to happen," said a distinguished Icelandic litterateur, knowingly.

At the dinner to the King and Queen one would expect strict punctiliousness. On the contrary, there was an explicit word on our cards that the occasion would not require formal dress, and both men and women appeared as they pleased, which was quite unlike a company at a royal feast. It was, as a matter of fact, a plain supper of the country. There are many other signs of the fixed and stolid attitude against any continuance of old social and political customs. It is their way of life.

Iceland is taking the next step quite naturally and inevitably. The reason is to be found in an established principle which has been, in fact, her religion. Let it be recalled that Iceland once had a Roman Catholic bishop. In the custom of those hardy days, they cut off his head and became Lutherans, just as to the South they summarily ended the day of the Catholic Mary Queen of Scots and became Presbyterians. It is well in this historic setting to remark that as much cruelty and crime have been committed throughout the ages in the name of liberty as in the name of tyranny; and we are good Jesuits because we say the end jus-

A GRACIOUS WORD FOR THE MINISTERS

"The devoted profession" is the singularly appreciative phrase applied to ministers of the Gospel by the former President of the United States, Calvin Coolidge, in his daily syndicated article of Aug. 23, in which he calls attention to the fact that few people who are not intimately connected with the clergy realize how many additional burdens are imposed on them by business depression. He calls attention to the fact that pastors are "the natural repository for the troubles of the unfortunate, which strain their strength and resources for relief" even in ordinary times, and when such demands are increased, the clergy have to bear a very disproportionate share of the general distress. Mr. Coolidge testifies that the ministers as a class meet this effectively and cheerfully, with little regard for the needs of themselves and their own dependents, and then he adds this gracious comment:

"Many of us regard the clergy as a natural blessing, always serving others, never seeking their own, self sustaining like the sun and air. This attitude makes their compensation meager and provision for old age inadequate. That is the general lot of all teaching forces. They are too little appreciated. In every generation the clergy have furnished the spiritual leadership on which has rested both the political and economic progress of the times. They are the main source of the best standards of civilization. Without their influence the nation would fall into a state of moral and material decay. If not for their sakes, certainly for our own we should give them more appreciation and better support."

tifies it! I am not justifying it, but merely checking the records. Iceland's rude forbears wanted their own way, which is the beginning of liberty; and ever since the Reformation they have maintained the Lutheran religion in the State Church.

Now Lutheranism is the most paradoxical of all Protestant sects, with a sacerdotalism that has kept the Lutheran Churches close to Rome, and at the same time a vehement revulsion, in the name of liberty, from the Ancient Mother. This latter is almost a fear complex, which is not easily explained, except as one sees in it the perpetuation of the spirit of that devastating, liberating giant, Martin! Iceland has nurtured her liberty in and by her Lutheran religion; but it is a fact that the State Church today in the capital

is a small and unworthy building. One suspects that the national leaders have outgrown the thought of the ecclesiastical establishment, which is chiefly useful today in conserving the standard pieties and ethics, and in continuing the sense of the unity of the nation. In other words, the effect of the Church is racially unifying rather than creatively spiritual.

Iceland's politicians, like the breed everywhere, need dynamic modern prophesying and evangelization in their business. But one thing they all believe with ardor—liberty. Two things, I may say—liberty and learning. The truth that makes men free and keeps them wise! Iceland believes that and religion sustains the faith.

I had a commission to speak for my native State of Maryland, by authority of the Secretary of State, David C. Winebrenner, 3rd. There were bearers of messages from a number of our commonwealths—Massachusetts, Pennsylvania, Illinois, Wisconsin, and others—in addition to the national congratulation spoken for President Hoover and the Congress by United States Senator Peter Norbeck. It was a moment in my life never to be matched—to speak on this thousandth anniversary on the Rock of the Law. Facing the walls that rose before me, gaunt, ragged, and yet in solemnity to a sheer height of more than 100 feet, I was swept, emotionally, by an imaginative tide, as I spoke of the nearness and oneness of all men, however distant their lands, however many the years that separated them, if they were dedicated to the spiritual proposition that political freedom is rooted and grounded in religious liberty. This is and has always been the source of power in the governments of the world.

Such was my theme. Maryland, proudly called the Free State, learned this principle early. Nearly 150 years before the nation was formally constituted, Maryland passed her Act of Toleration, because she knew that mutual respect and appreciation are absolutely essential to the peace of men and the progress of civilization. So Maryland was joined indissolubly with Iceland, which for a thousand years had kept the faith and maintained her integrity against all the changes of time and men and states.

Into that gray and brooding amphitheatre of the ages, they had brought a modern device. The microphone was wired to amplifying horns placed on the pinnacles of the cliffs. And as the speakers from many nations repeated the simple truth of liberty and law, of service to the communal life, of sympathy, friendship, good will, of light and leading, and of peace toward Iceland, the voices were carried on the wings of the air far down into the valley, where the multitudes who did not see could hear each word distinctly. And out of the plain and the valley, over the river Oxara, and beyond the mountains, to the uttermost parts of the earth and the sea, the tidings went, to fire men with enthusiasm and to bless them with the perpetual blessing of peace.

A Letter From London

By HUBERT W. PEET

A Missionary Pageant-Play

The Society for the Propagation of the Gospel in presenting "The Vision," a pageant-play, in the Albert Hall, undertook and carried through successfully the most striking attempt yet made to use dramatic art in the interest of Christian Missions. For four evenings and one afternoon the Albert Hall, which seats 10,000 people, was full, and for one or two of these performances people were turned away. There were nearly 2,000 taking part in the pageant, drawn from all sides of London. The main theme was the search of mankind for God, and the answer to

that search the Christian Gospel. In the background there was a city set on a hill, and in the arena many episodes were shown. The earliest was meant to show how through human sacrifice the man of the Maya race sought to find God. Afterwards the Greek's search for God in beauty, and the revelation to the Jews were set forth. With great beauty the story of the Incarnation was told and many scenes were given from the history of the Christian Church. One of these showed the Early Christians in the catacombs meeting for their Eucharist and disturbed by the entrance of the Roman

soldiers. By choosing scenes the story of the Christian Church was told down to modern times, in which the scene of healing in India was selected, and one of the meeting of East and West at the Fraser River in British Columbia. At the close the nations were seen advancing from different sides into the one arena. Representatives of the Church in every part of the world were gathered together at last and sang "For all the saints who from their labors rest." It was a most beautiful pageant to which immense pains had been given in preparation. The excellent words of the narrative were written by

Miss Essex; much of the music was composed by Dr. Bullock of Westminster Abbey; and Mr. Millar, an expert in all such matters, was the Master of the Pageant. It was a bold venture, but it more than repaid all the labor spent upon it, and though it must have involved a very great expense even that was more than covered by the large audiences which crowded the hall night after night.

Wesleyans in Conference

The Wesleyan Methodist Conference met this year in Leeds with Dr. Workman for its president. One scholar succeeds another, for both Dr. Lofthouse and the new president have served their own Church and all the Churches in the realm of scholarship. Dr. Workman was for twenty-seven years head of the Westminster Training College, an office which he has laid down this year. He is a distinguished Church historian, and American readers may be reminded that some years ago he lectured for a term in the Chicago University. The Conference met with the approaching union of the three Methodist Churches in sight. The Church when union has taken place will have property estimated at £60,000,000 (\$300,000,000). Suggestions for the redistribution of the Districts of the new Church were brought forward by the Rev. E. Aldom French, to whose enthusiasm and toil in that matter the Conference owes a great debt. Further consideration of details was postponed, but the Report of the Union Committee was accepted. In its dealing with the proposals for Union in South India the Conference accepted the ideal with enthusiasm. It was reported that the Provincial Synod of Meorodism in South India considered that

certain modifications to the scheme were necessary, including an explicit statement that Apostolic Succession should not be a doctrine of the United Church. The Conference sanctioned the continuance of negotiations between the Provincial Synod and the other Churches seeking union in South India.

In Memory of Conan Doyle

The Albert Hall was packed for the spiritualist service held in memory of Sir Arthur Conan Doyle on the Sunday after his death. There were 10,000 people present, and extraordinary reports are given of the meeting. Between Lady Doyle and Mr. Dennis Doyle a vacant chair was placed with a ticket on it inscribed "Sir Arthur Canon." According to a clairvoyant, Lady Doyle received a message from her husband. The clairvoyant who claimed to have seen Sir Arthur and had a message from him was Mrs. Estelle Roberts. She gave certain "messages" to people in the audience. The most exciting moment came when Mrs. Roberts turned away from the audience and looked at Lady Doyle. "He's here! He's here!" she cried; and Lady Doyle's face showed that she was convinced. Such are the reports, but what the value of them will be must be left for consideration and study in a less emotional atmosphere.

A Wesleyan Window

A new window in Wesley's Chapel in the City Road, London, was decorated on Sunday morning, July 13. It is the gift of Mr. Cato, of Melbourne, and is intended to commemorate the sending of the first Methodist missionaries to Australia in the early years of last century.

The window has been designed by Mr. Frank O. Salisbury, the distinguished painter, who has been chosen more than once to commemorate national events. His work as a portrait painter is almost as well known in America as it is in Britain. The design on the new window presents a knight kneeling with the world at his feet. Rays of celestial light pour down on the golden armor and crimson cloak of the knightly traveler or pilgrim. The heraldic shields of England and Australia are a part of the design, and in the lower left-hand corner are the words: "If I take the wings of the morning and dwell in the uttermost parts of the sea, lo, God is there."

"Amy" and the Missionaries

"When I landed at Timor it was dark," said Miss Amy Johnson, the intrepid flier, who flew alone to Australia. "I had a fright when suddenly a lot of black men ran out from the huts with knives, swords and spears, but they were good to me, and though they could not speak English, I heard the one word 'pastor' from which I guessed there was a mission there. Then one of them took my hand and led me over miles of country to a Church, and there to my great relief I met the pastor." Timor Island lies between Celebes and Australia; the western end of it is Dutch and the eastern Portuguese. In the Dutch part upon which Miss Johnson landed the Dutch Protestant Churches have done a heroic and romantic work. They have been content to bring the gospel to the barbarous tribes of that island, and have led them from war to peace. If they had not been there what a different fate would have befallen the traveler landing among them!

NEWS IN BRIEF

EASTERN SYNOD'S FALL CONFERENCE ON CHRISTIAN EDUCATION

Eastern Synod's 4th Annual Conference on Christian Education will be held at the First Church, Lancaster, Pa., on Tuesday, Sept. 23. The theme for this year's conference is "Helping the Local Church."

The following papers will be presented: "Missions In the Educational Program of the Church," "Making Monthly Church School Workers' Conferences Worthwhile," and "The Envelope System in the S. S. as Part of the Church Budget."

There will be time provided for discussion after each presentation. Pastors, Superintendents, Teachers, and others will want to take part in this annual conference. Mark the date now—Sept. 23, First Church, Lancaster.

Synod's Committee on Christian Education will hold a business meeting during the evening of the same day.

—Charles D. Spotts.

THE 58TH ANNUAL MEETING OF THE SYNOD OF THE POTOMAC

The Synod of the Potomac will convene in Salisbury, N. C., on Tuesday, Sept. 9, 1930, at 10 A. M., as the guest of Catawba College, Rev. Elmer R. Hoke, Ph.D., president, and of the First Church of Salisbury, Rev. Banks J. Peeler, pastor. The Synod will meet in general convention for its 58th annual sessions. The roll clerk, Rev. J. Edward Klingaman, will be ready for members to enroll at least one hour before Synod convenes. Members of Synod are expected to be punctual in attendance

A PRAYER FOR LABOR DAY

Almighty God, Maker of heaven and earth, how ceaseless are Thy labors, how endless Thy doings! Thou art ever making, creating, striving, and perfecting! And we thank Thee that we are made in Thine image and that Thou hast imparted to us this quenchless desire to do and to achieve.

We cannot but ask, O God, that whatever we may be called upon to do, that we may feel called to do, for that very reason sent forth and come into the world, that the joy of creation may be ours since we are Thy children.

And if, for any reason, long hours of strain and drudgery be our lot, and our tasks a burden, help us, when they are done, to have something to do for the pure love of doing, if it be but to water a single rose in a pot of clay.

We pray in Thy name, Who didst make the lilies of the field, and in the name of Thy Son, Who held up to us their passing beauty in words never to pass away. Amen.

—Addison H. Groff.

and to arrange to be present to the close of the sessions.

Train schedule from Washington to Salisbury via Southern Railway is 11 A. M. to 8.53 P. M. (Standard Time); or 11.55 P. M. to 9 A. M. Regular fare one way

from Washington, \$12.03. Clerical certificates secure lowest travel rate for ministers. Eastern or Western Clergy Bureau certificates may be used for travel to and from this meeting; they must be endorsed officially by Southern Railway from Washington to Salisbury. Agent in Washington will endorse. No special rates seem to be available for laymen, except in groups too large for our meeting.

Rev. Banks J. Peeler, Salisbury, N. C., is in charge of local arrangements.

Rev. Edward O. Keen, D.D., President. Lloyd E. Coblentz, Stated Clerk.

Baltimore, Md., Aug. 13, 1930.

NOTICE

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 106th year on Thursday, Sept. 11, 1930, at 3 P. M. The opening address will be delivered by Rev. Nevin C. Harner. Registration of students, both old and new, will take place immediately after the opening service.

Irwin Hoch DeLong, Dean.

CHANGE OF ADDRESS

Rev. C. W. Walck, from 507 Elm St., Frederick, Md., to 142 Chestnut St., Sunbury, Pa.

Rev. Francis C. Schlatter, from Yale Station 2181, New Haven, Conn., to 721 People's Bank Bldg., Indianapolis, Ind.

Rev. J. M. G. Darms, D. D., from The Mission House, Plymouth, Wis., to 9 Farwood Road, Carroll Park, Darby, Pa.

Rev. Allen K. Faust, Ph. D., from Sendai, Japan, to Catawba College, Salisbury, N. C.

"I advertised that the poor would be welcome at this Church," remarked the pastor after examining the collection; "and I see that they have come all right."

Rev. Dr. Elmer H. Zaugg, dean of the Theological Department of our North Japan College, was the guest preacher in First Church, Los Angeles, Rev. Kiichiro Namikawa, pastor, on Aug. 17.

Rev. Albert H. Hady and Miss Helen Deesman were married in the Hungarian Reformed Church of Los Angeles, Calif., on Tuesday evening, August 19. Supt. Edward F. Evemeyer officiated.

A kind friend from Edinburg, Va., in renewing her subscription, writes: "I enjoy the 'Messenger' immensely and do not feel that I can do without it. It has been in our family continuously since first published in 1827."

In the will of the late Sarah Roeder, of Upper Hanover, Montgomery Co., Pa., a bequest of \$1,000 is made to Trinity Reformed Church, Spinnerstown, Pa., and \$500 to Bethany Orphans' Home, Womelsdorf.

Zion Church, Millersville, Pa., Rev. W. T. Brundick, pastor, has paid 59 per cent or \$330.46, of its Apportionment for 1930. Recent improvements to the Church have cost \$400, of which amount two-thirds has been paid. The average S. S. attendance for the first 6 months of the year was 103.

The Rev. Dr. Edgar F. Hoffmeier, of St. John's Church, Lebanon, Pa., has been unanimously chosen as pastor of Emmanuel Church, Hanover, Pa. He will succeed Rev. Dr. Henry I. Stahr, who is expected to assume early in October his new duties as Executive Secretary of the Board of Christian Education.

You may be one of those who say they are "tired of reading articles on Prohibition." Nevertheless, as a Christian citizen, you ought to have an intelligent understanding of both sides. We are in a real fight, and many Church members are getting only the "misinformation" contained in wet newspapers. We advise you to read the startling statements in Dr. Balliet's article in this issue.

Stanford Painter, Jr., of First Church, Easton, Pa., a splendid young man of 23, died suddenly Aug. 20 at the home of his grandparents, Mr. and Mrs. Stanford Painter, 101 N. 10th St., Easton. He was highly esteemed for his many excellent qualities of mind and heart. The funeral services were conducted Aug. 23 by his former pastor, Dr. Paul S. Leinbach, assisted by Dr. Allan S. Meek.

Summer Sunday evening Union Services have been held in St. Paul's Memorial Reformed Church, Reading, since July 6, and will conclude on Aug. 31. The preachers have been: Revs. Gustav R. Poetter, T. W. Dickert, Daniel J. Wetzel, Dr. A. T. Broek, J. B. Landis, Samuel Givler, Jr., F. A. Sterner, J. M. Mengel; and Dr. Charles E. Roth will preach the coming Sunday evening. The respective ministers in charge had their own Church furnish organist, choir and ushers for the service at which they presided.

Writing to the "Messenger," a devoted Churchman says the outlook for the Prohibition cause is not hopeful in some sections because of the apathy of those who ought to be leaders, but fail to lead. He wonders how we can revive ministers who are asleep, or at best half-awake, and says that in his community the wets are becoming constantly more aggressive.

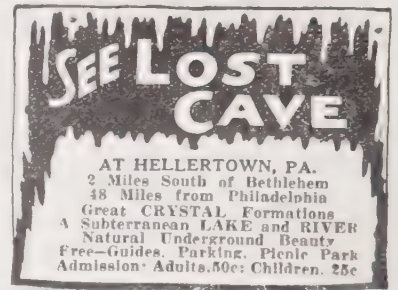
Our old friend, Elder Jacob S. Sechler, of Heidelberg Church, Phila., is recovering from the effects of a bad fall, and we are grateful to report that he is able to be about and attend to his duties. Elder Sechler is in charge of the pulpit of St. Andrew's Church, Phila., Dr. A. G. Peters, pastor, during the pastor's vacation. St. Andrew's is very dear to the heart of Elder Sechler, who has fostered it from the beginning of its history.

Since preaching in his old pulpit at Meyersdale, Pa., on Whitsunday, our active young friend, Dr. A. E. Truxal, has held Communion in two congregations of the Beam charge, and preached at Cumberland, Frostburg, Somerset and St. Mark's, Johnstown. This is doing pretty well for a man nearing his 86th birthday. Moreover, reports indicate that his services are unusually acceptable wherever he goes. Besides supplying pulpits, Dr. Truxal writes a good deal and is recognized as one of our ministers who wields his pen with exceptional ability and clarity. He is one of the proofs that some men never cross the "dead-line."

Our Church at Lovettsville, Va., Rev. A. S. Peeler, pastor, has recently been made to look like new inside. The interior was repainted and stenciled, all the furniture was repolished and new carpet was purchased, costing more than \$600, all of which was paid by the Mite Society. This organization has done much for the Church and parsonage during the years of its existence. On August 3 Rev. and Mrs. Shuford Peeler, of Salisbury, N. C., were guests at the parsonage. Rev. Mr. Peeler preached at the morning service and baptized Virginia Dare, the infant daughter of Rev. and Mrs. A. S. Peeler. The pastor expects to attend Synod, which meets in his native county in North Carolina, and take his vacation at that time.

Among the 65 enthusiastic young people enrolled at Camp Mensch Mill from Aug. 4-16, there were 9 from Christ Reformed, Bethlehem, Pa., Rev. Wm. H. Bollman, minister. They are Margaret Dietz, Lucille Laubach, Betty Calarizo, Katharine Kresge, Muriel Weaver, George Figel, Henry Benzel, Richard Keen, and Donald Fehr. Miss Weaver was a Camp Senator, while Mr. Keen was elected Pres. of the Camp Senate for the ensuing year. A number of these young people attended the Camp last year, and all of them are inspired by their contacts and studies. They attended the dedication of the Camp on Aug. 24. The group attending the camp from Aug. 18-30 are Margaret Newhard, Betty Reppert, Joseph Sherry, Bruce Myers, and Harvey Searfass. The expenses of the 14 delegates were borne in various ways.

Members and friends of the Reformed Church in the Eastern Synod certainly "did themselves proud" on Sunday afternoon, Aug. 24, when hundreds of automobiles wended their way to Camp Mensch Mill for the dedication of the Camp. The service was in charge of the officers of Eastern Synod. The President, Dr. Wm. F. DeLong, read the service of dedication; the dedicatory prayer was offered by the Stated Clerk, Dr. J. Rauch Stein, and the dedicatory address was made by Dr. Paul S. Leinbach, as Executive Secretary of the Board of Christian Education. Remarks were made also by Rev. James N. Blatt, local pastor, who spoke of the history of the place, and Fred D. Wentzel, Director of Leadership Training, who has done such a fine piece of work at the Camp and who told interestingly what has been done and what is hoped for in the future. The offering was in charge of Rev. A. N. Sayres, who eloquently pictured the financial opportunity of the occasion. The Chairman of Synod's Committee, Rev. Howard Obold, ably presided, and others who participated in the program were Rev. H. H. Rupp, Prof. Jno. B. Noss and Dr. Simon Sipple. The program closed with the admirable rendition of a pageant, under the supervision of Mrs. C. I. Lau. The young people entered fully into the spirit of the occasion. Even the most sanguine of the sponsors of this important new movement were surprised at the outpouring of people, and it looks as if Camp Mensch Mill will be one of the favorite Meccas of Reformed Church folk in the future. The significance of this work for the young people is just beginning to capture the imagination of our constituency.



Provisions made for Sunday School and Society Picnics. Why not arrange for an Outing during August or September to this delightful spot?

The following tribute to one of our pastors appears in the "Western Berks Record" of July 17: "One of the leaders in the spiritual and public life in the city of Reading is Rev. Gustav R. Poetter, pastor of St. Mark's Reformed Church, Greenwich and Ritter Streets. The difference between a man of dreams and a man of vision is so obvious that there should be no confusion between the two. A man of vision invariably accomplishes something worthwhile whereas the dreamer whiles away his time in idleness, accomplishes nothing, and passes on without having made a ripple upon the surface of life's stream. Moreover the dreamer is selfish for he lives within his dreams a life of the kind of peace that is without care or thought for doing anything constructive. The man of vision, in his unselfishness, assists in the progress of the community as a whole and plants a valuable milestone on the ever lengthening road of civilization. A splendid example of this type is the Rev. Gustav R. Poetter, who has been pastor of St. Mark's Reformed Church for several years. Rev. Mr. Poetter preaches the gospel in a manner that is most impressive; not only because of his splendid oratorical ability and his masterful knowledge, but because every member of his church is appreciatively aware of his Christian acts and charitable attitude toward everyone, under any and all conditions. The manner in which he so unselfishly and indefatigably works for the common weal of his Church and flock makes him a splendid example to emulate. Of course, it is too much to expect the layman to be able to attain to such heights of self-sacrifice as a member of the clergy, for it takes inherent attributes that have in the first place prompted those noble men to enter the ministry, well knowing they have chosen to spend their lives wholly for the serving of others than themselves. Rev. Mr. Poetter is loved by the entire community, regardless of their particular religion, because he is so ever ready to do an act of kindness to others, whether or not they are of his religious belief. He has indeed proved himself one of the outstanding influences for the good of the community in Reading."

Frederick George Livingood, Ed. D., a Harvard graduate and scholar, Professor of Education at Washington College, Chestertown, Md., for the first time in the history of the Reformed Church in the United States has done what no other historian ever attempted—he visited every Reformed Church to study the records, and with great patience and success, unearthed the original sources with excellent results, relating to the schools established by the Reformed Churches and the schoolmasters who as assistants to the pastors taught these schools. Volume 38 of the Pennsylvania German Society, containing the annual report of the meeting held at York, Oct. 21, 1927, has just come off the press. Its 313 pages are the most complete history of the 18th century Reformed Church Schools that has ever been published. The research and survey of Dr. Livingood show that there were 188 Reformed Churches in Pennsylvania during the 18th century. Of these Churches, 124 had Church Schools.

This neglected Colonial Church history is a new chapter in the school history of Pennsylvania and is a very substantial contribution to Colonial Church life. William Penn made provision for education as early as 1682, when he provided in his form of government for the colony that a "Committee of Manners, Education and Arts, that all wicked and scandalous living may be prevented, and that youth may be successively trained up in virtue and useful knowledge and arts." The first schools in what is now Lancaster County were conducted by the Seventh Day Baptists at the Cloister in Ephrata—the German Reformed and Lutherans followed a few years later. As early as 1725 a congregation of the German Reformed was founded at Conestoga located in Upper Leacock township, now known as Salem, or Hellers. For a time it was also known as the Hill Church. This, by the way, is one if not the oldest Reformed Church in Pennsylvania, founded in 1722. Coalico, Kellers—now Bethany in Ephrata—was founded in 1730, according to the best authority. Muddy Creek in East Coalico was also founded about 1730 and had a school as early as 1743. Dr. Livingood is a member of the Myerstown, Pa., Reformed Church, Rev. David Lockart, pastor, and is a man of whom the denomination may well be proud.

LETTER FROM YUNGSUI, HUNAN, CHINA

Dear Bro. Leinbach:

How's the temperature? Yesterday the thermometer here registered 102 in the shade. We have had nearly two weeks of boiling sunshine every day and no rain. Crops are drying up. Rice has turned yellow in many of the paddies on the higher levels. For several days the Chinese have been going through the fields with the Dragon and banging cymbals and drums imploring the gods to send rain.

While we are off here in the corner of nowhere yet Pentecost was observed and will be a day remembered by many. A month previous our Workers began to talk up the special day as they went to meet their Enquirers' classes in the country. Three groups from the country and a group of women enquirers in the city here took part in the service on Pentecost. A special program was arranged for Saturday night before Pentecost. Late in the afternoon enquirers from the country began to arrive. At supper there were eighteen present. Old Mr. Liang who lives out about twelve miles came to spend several days with the writer. He is soon to reach his eightieth milestone and is our oldest Christian here. You must realize that these did not arrive by auto but on foot as we have no roads in this part of China yet. During the evening service five more arrived. We had twenty-three for the night and thirty next morning for breakfast. They were all men so most of them bunked on the floor in one big room. Before breakfast Sunday morning all gathered on my front porch to study a new gospel tract and learn a new song. Later they were entertained with the phonograph until the call for breakfast. Several others from the country arrived in time for the morning service. Three men and one woman were baptized and twenty-five, including three visiting Christians, partook of the Holy Communion.

A week after Pentecost the writer went to our outstation at Paotzing for two weeks' work. Upon the suggestion of one of the Christians the daily Bible class for Christians was held at 5.30 A. M. Thus each morning for two weeks six to eight gathered before the rush of the day to spend an hour seeking a fuller knowledge of God's will from His Word. Each evening a group of from 12 to 16 men and women enquirers gathered for a study of the fundamentals of the Christian faith and life. It was interesting to hear the

testimonies of how these enquirers were being persecuted in different ways because of their zeal in coming daily to the Chapel. The local preacher expects a few ready for baptism in September.

Daily Vacation Bible School with the word "School" changed to "Group" opened here with about thirty pupils on July 2. Because of the government regulations opposing teaching religion in school curriculums the name of the summer work for children has been changed. Mr. Meng, our local preacher, is in charge of the work with two workers assisting. One gives his time without pay. They meet from ten to twelve using our former school rooms. In view of all the opposition in places to the church conducting schools a very interesting thing happened. Several boys from one of the government schools reported that their teacher told them at the close of their school that they should attend the Bible Study at the Chapel. He said that since the summer vacation was longer than usual they would be better doing some studying each day. He also urged them to observe the rules and be attentive. The classes will continue six weeks.

Oh yes, everything is quiet here. That is, as quiet as we could expect under the circumstances. In these days in China things are quiet so long as we don't hear the crack of the rifle or the roar of the cannon. Yes, it is true that for three weeks we have been in a state of war in this section. Our local soldiers and some extras from the General's headquarters have been drawn up along the boundary between Hunan and Szechuen provinces. Szechuen soldiers are lined up on the other side looking for a chance to come this way. So far the battle has been one of words. Chinese can do a lot more spitting into one another's faces before actual blows than Americans can stand for. Everybody here in the city who has any valuables has sent them to places of hiding, in the country or has them on boats on the river ready to move on in case of approaching danger. The military men have sent their families out of the city. Excitement ran high for a week when day and night people were transporting their goods to places of hiding. The stores sent away most of their goods so that several of the larger ones are closed. A strict watch is kept upon all the sleeping quarters and Szechuen travelers are told to move on—they fear spies. The Magistrate poured oil on the fire of excitement by demanding that all extra rice and food from the homes outside the wall be carried inside the Wall. Reports have been circulated that should the local soldiers be defeated people are to break up their stoves, destroy their water jars and it has even been said that the part of the city outside the Wall would be burned so there would be no food for the Szechuen soldiers to eat. I think you can imagine the degree of quietness which reigns in the breasts of most inhabitants of this region. However, it gives us an opportunity to tell them of our Saviour who desires to give the "Peace which passeth understanding." It is a great opportunity for the few Christians to exemplify their trust in the true God by a life of calmness. Pray for our Christians. Pray that the Holy Spirit may break in upon many of these darkened souls.

Yours on the Firing Line,

Ward Hartman.

July 15, 1930.

THE MENACE OF PRIVATE REFERENDUMS

The taking of nation wide polls under private auspices may be a menace to democratic government for the following reasons:

First. Such referenda being costly will be taken not simply when a considerable

portion of the voters call for them, but when some private interest with abundant financial resources deems the time favorable to take them.

Second. The referendum is taken without the safeguards which should make it fair and authoritative.

Third. Once taken the interests which it favors will argue from it as if it were an authentic and official disclosure of voter opinion.

Fourth. "When the result of such a referendum is adverse to a law it will be used to paralyze the law-enforcing agencies, to justify law breaking, and as an excuse for local nullification."—Statement by Dr. Edward A. Ross, professor of Sociology at the University of Wisconsin, in a letter addressed to the editor of the Journal of the National Education Association, dated April 7, 1930, and quoted by permission.

"UPPER ROOM" GROUP FORMED

A group of Christian business men of Philadelphia, consisting of Roland M. Eavenson, president; William M. McLaughlin, secretary-treasurer, and Allan Sutherland, William McLaughlin, Arthur Hood, Alexander Martin and George W. Jacobs as the membership committee, and the following others of the group: Joseph M. Steele, Harry E. Paisley, David D. Lupton, George R. Camp, Fred M. Paist, T. Edward Ross, W. H. Ridgway, James Morrison, W. B. Hughes, Edgar Frutchey, H. R. Whitcraft, Roland K. Arnes, Carl Carlson, W. J. Seeds, L. R. Dirks, James F. Shrader, Harry A. Palmer has formed an organization to be known as "The Upper Room." Its object is to further personal testimony and witnessing for Christ, among those with whom they come in contact in their daily lives.

The author of the movement explained that Christians generally are backward about speaking of their Saviour to associates and that he trusted a plan might be formed to help overcome this reticence and stimulate the daily witnessing for Jesus.

Three meetings were held. All suggestions were talked over quietly and prayerfully. Out of the exchange of thought, the following statement of purposes was adopted:

1. We shall be known as the "Upper Room" Group.

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2. Meetings shall be held on the fourth Wednesday of each month, at 12.30 o'clock, in the Midday Club.

3. Dues, five dollars a year.

4. Qualifications of members: "Qualifications for membership in the group shall be faith in the Bible as the infallible Word of God and acceptance of the fundamental truths of the Christian religion, such as the Trinity, the Virgin Birth of Christ, His divine and His human nature, His substitutionary atonement, His bodily resurrection from the dead, and His coming again."

5. The purpose of this group shall be to bear witness to the faith that is in us, and as opportunity presents itself in our daily life to speak a word for Jesus Christ to those with whom we come in contact, with the view of bringing them under the influence of the Holy Spirit and finally into the Kingdom of God.—The Presbyterian.

190TH ANNIVERSARY OF THE HEIDELBERG CHURCH

(See View of Interior on Cover Page)

The 190th Anniversary of the Heidelberg Union Church will be held Sept. 7. A program of services has been arranged for 9.30 A. M., 1.30 and 7 P. M., Eastern Standard Time. The Rev. Charles E. Schaeffer, D.D., president of the General Synod, is to deliver the morning sermon. In the afternoon there will be addresses by the sons of the congregation and visiting pastors. Revs. Frank W. Smith, C. P. Wehr, D.D., and A. G. Peters, S.T.D., are the Reformed sons who are expected to be present and give their greetings. The Rev. P. A. Laury, D.D., will preach the sermon for the final service of the day. An effort has also been made to have a number of the former pastors of both congregations present. The present ministers of the Heidelberg Church, Revs. T. H. Bachman and Elmer S. Kidd, will conduct the anniversary devotions.

The Heidelberg Church is the only Church in Heidelberg Township, Lehigh County, Pa. It was started by Andrew Steiger, a school teacher from New Tripoli, Pa., who started a number of congregations in that vicinity. Philip Jacob Michael dedicated the first building in 1745. This building was burned and a second building erected in 1756. In 1849 a third Church was erected. This is the building in which the services are to be held. It was remodeled in 1882, and again in 1913. The walls are frescoed; stained-glass windows have been installed; it is electrically lighted and in every way adapted for worship. Charles Hanzelman built the first organ, which was dedicated in 1853. A Moeller Organ was installed in 1916.

The Lutherans came to this section a little later than the Reformed, but a contract was made with them when the first edifice was dedicated. This contract was renewed when the second building was erected. In 1758 a deed was secured for 14 acres of land. This was union property. The Reformed people purchased 49 acres adjacent to this ground. This land later became joint property. Parochial schools were maintained from the beginning. For many years the Lutherans as well as the Reformed had their own schools. Each teacher had the use of one acre of cleared land and one acre of swamp land. The congregations, in 1853, decided to raze the Lutheran school house and make the schools union.

This congregation was served for 130 years by 4 generations of Helffrichs. Rev. John Henry Helffrich came in 1772, Rev.

Nevin Helffrich died in 1906. Among the other prominent ministers who served here are John Jacob Wissler, Jacob Weymer, Henry Dieffenbach, George M. Smith and Howard A. Althouse. Rev. T. H. Bachman is pastor of the Reformed congregation, and Rev. Elmer S. Kidd of the Lutheran. A history of the Church has been compiled by these pastors.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Executive Committee held a special meeting in the office of Attorney Chas. K. Derr, Reading, on Thursday morning, Aug. 21, and admitted 6 children, all of whom were boys between 5 and 8 years of age. The children come from the following places: Milton, Shamokin, Oley, Reigelsville, and Ringtown.

On Friday, Aug. 15, a set of stereopticon slides on wild birds from the State Museum were shown to the children which was very instructive as well as entertaining.

The boys have become interested in a modern fad and are engaged in leveling the ground east of the flag pole to build a miniature golf course.

The rain came in time to help our potato crops. While it helped the corn to fill out, the earing was affected by the drought.

The new fire escape on the school building has been completed and the children are looking forth to the opening of school.

The cry of fire caused considerable excitement on Friday, the 22nd, but by the prompt response of a section gang of the Reading Railroad and the Womelsdorf Fire Department the blaze in the old hotel property near the station was soon under control. The damage was not great.

The children again were filled with excitement when a truck arrived from the B. O. H. Circle, Hains Church, Wernersville, with the annual treat of watermelons. There was no trouble in finding willing hands to help unload the large round melons.

THE STATISTICAL REPORT OF THE SYNOD OF THE MID-WEST TO THE GENERAL SYNOD

Rev. J. Rauch Stein, D.D., Stated Clerk

The Synod of the Mid-West was the fifth to complete, with 100 per cent accuracy, its summarized Classical report for the year ending Dec. 31, 1929. Its 9 Classical Stated Clerks forwarded their reports in the following order: Chicago, Missouri, Ft. Wayne, Kansas, Kentucky, Iowa, Indianapolis, Wichita, Lincoln. Of these nine Classes, Chicago was the 3rd and Lincoln the 55th to send their reports mathematically accurate in their Communicant Membership and Total of All Benevolences.

The Communicant Membership of the Synod at the close of the calendar year 1929 was 18,780, a decrease of 732, as compared with the report made to the General Synod in May of the same year. One of the Classes, Kentucky, reported an increase of 13. The decreases range from 31 in Iowa to 162 in Ft. Wayne Classis.

The decrease in the Communicant Membership of this Synod due to erasure of names is 827. The number of deaths was only 204. The total erasures in the Synod exceeded these deaths by 623. The highest number of erasures, 217, was made in Ft. Wayne Classis, the lowest number, 4, in Kansas Classis. The total amount reported for benevolence in this two-thirds of a year, \$60,349, was within \$26,340 of what was given during the full previous year.

The Total Summary for the Synod of the Mid-West is as follows: Ministers, 101; Licentiates, 2; Charges, 103; Congregations, 124; Membership Last Report, 19,391; Confirmed, 232; Certificate, 147; Renewal of Profession, 248; Dismissed, 207; Deaths, 204; Erasure of Names, 827; Present Membership, 18,780; Communed during the year, 13,304; Unconfirmed Mem-

bers, 6,164; Infant Baptisms, 350; Deaths Unconfirmed, 48; Students for Ministry, 18; Total Sunday School Enrollment, 20,187; Amount of Apportionment, \$55,015; Paid on these Apportionments, \$36,425; Other Denominational Benevolences, \$17,363; Benevolences Outside of Denominations, \$6,561; Total of all Benevolences, \$60,349; Congregational Purposes, \$272,072; Churches, \$2,452,600; Parsonages, \$476,350; Indebtedness on Church Property, \$433,838.

FAITH OF OUR FATHERS

(An Account of the Reunion at Keller Church)

By Grace K. Ebright

On the afternoon of Sunday, August 10, it was my pleasure and privilege to accompany some friends of mine to the annual meeting held in the old Keller Reformed Church, situated in Canoe Valley, on the borderline between Blair and Huntingdon Counties, and which has been for some years abandoned by Classis, owing to a dwindling membership. The history of the old Church is a most interesting one, and we accompanied Mr. and Mrs. Raymond Tussey to the annual services—Mr. Tussey being a member of the Board of Trustees which has been instrumental in restoring the historic old burial ground, adjacent, and in establishing an endowment fund for the perpetual care of the same.

Once a year there is a home-coming of the folks whose families once were members of the Keller Church, and the friends of the Church. A quiet, happy reunion is held in the churchyard—some 300 persons assembling on this day—and then there is an hour of religious worship in the old Church—some of the folks staying on to partake of a picnic supper nearby, later in the day. I had heard a good bit about the activities of the newly formed Board of Trustees who, for the sake of the sacred memories woven into the ancient burial ground, had valiantly worked to waken an interest in this old-time wayside shrine; so it was a pleasure to be present at the most recent annual meeting.

A beautiful day, that Sunday, with cooling winds ablow after weeks of torrid weather, and we were surprised to see how easy of access is the historic Church—a short drive up a steep dirt road, off the main highway, brings you to the churchyard. Old hitching posts, to which were tied the horses which brought the earliest members to the Church, may still be found in a long line at the side of the Church. They have been left standing for their historic value.

Keller Church was named for the man who donated the site for the building, John Keller, who died in April, 1852, aged 68 years, and for whom a monument is erected in the grounds. Miss Mary Donnelly, also of Altoona, accompanied our party, and it was her great-grandfather, Captain Samuel Donnelly, who contributed the first \$200 towards the Church building.

The Church is built of red brick, made from clay hauled right to the building site for that purpose. It was built in 1846, and originally was of Colonial style architecture, with a deeply recessed portico upheld by large white pillars. The portico in later years has been enclosed by wood to form a vestibule. There are two front entrances, with stone-silled doorways, one at either side, as the original plan was for a meeting-house where the men and the women occupied separate sides of the Church.

Inside, the benches are found to be in good repair. They are hard and rigid in outline, being constructed in a day when worshippers came to worship solely, and not to loll at ease in Zion. Our forbears did not know the meaning of such things as shock absorbers, in their day. Large windows, along the two sides of the Church, permit of fine ventilation, and how refreshing the cool breezes that wandered

in through those windows! Two large, round, heating stoves still stand, one at either side, and in the abandoned basement, which once was used for a Sunday School room, Mr. Tussey showed us the handles of the old-time collection baskets that once were passed in along the pews.

The low platform of the pulpit occupies a rounded alcove between the entrance doors. Its furnishings, beside the small pulpit desk, are a handsome old mohair sofa and an old-time oval-shaped marble-topped table. The Church interior is streaked and stained from rains, but the building itself is in excellent preservation.

The religious services of the day were under the combined direction of Rev. Dr. Fred A. Rupley, of Lewistown, Pa., Rev. Dr. Eugene L. McLean, of Philadelphia, and Rev. Blanchard A. Black, of Meyersdale, Pa.

As a very little child I had sat under the preaching of dear old Father Rupley, as folks lovingly called him—the father of Fred Rupley,—and folks never went to sleep during Dr. Rupley's preaching in those days, I assure you. He had a powerful voice and he used the old-time vigor and force that used to thunder the gospel to his listeners. The present Dr. Rupley is a man of quieter force, but with the same religious zeal. The opening prayer and announcements were impressively made by Dr. Rupley, who at one time had this pastorate in his care. The scripture lesson was read from Luke 10 by Rev. Blanchard Black, and a fine prayer was offered by Dr. McLean, paying reverent tribute to the hallowed memories of the place, and invoking the presence with us of the Holy Spirit.

Dr. Rupley preached the sermon of the day on the theme of Christian love. Some of his thoughts were: We are asked to love others for God's own sake. To see them as God sees them, in the light of God's purpose. To act towards them—even though they may annoy and irritate us—with kindness, to believe in them, to trust them. To treat them with patience and sympathy. The New Testament makes no secret about there being hard things in our Christian religion. No one can plead that the call of the glorious Gospel to deny ourselves and to take up the cross and follow Him asks too much of us. The longer I live the more certain I become

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that God has set us a man-sized task to achieve. A heart-searching love for others is the genuine high calling of God in Jesus Christ. The first plunge is the difficult venture. But once in the stream the very tide bears one up and on. So we are lifted by the power of God which is perfected in our weakness. In the primitive Christian Church the members did not like or dislike to belong to groups. They drew together, conscious of having been drawn to God. It was a fellowship brought into existence by the loving will of the Father. I plead with each of you that you will keep true to your task in your own Church, that you will love your fellowmen, that you will step forward to carry on to the end the responsibility of that abiding task. Forever let there be a gathering and not a separation among the brethren. Healing division, breaking down barriers, rallying groups to love one another. "Man shall not live by bread alone." The human soul needs more than outward aid to the body. It is the duty of the Christian Church to arouse the soul to possess far more than food. The sermon closed with the beautiful verse from John 3:16.

The old cemetery adjoining Keller Church, and which is now kept in excellent condition—old fallen stones being re-set in concrete, and all underbrush cleared away—is a place of great interest. Here lie the bodies of the founders of the Keller family in this locality—John Keller, who died in 1831, aged 99 years, and Michael Keller, who died in 1828, aged 96. This original John Keller was exactly one day old when George Washington was born, his birthday being February 23, 1732. Five of the Keller brothers had come to America from Germany, the others settling in York, Lancaster and Reading.

But there are older stones than these. Elizabeth McGinnis's death, in Jan. of

1807, is recorded on an old, medallion-like oval stone, and another smaller, crude stone bears a death date of 1803. A section of the burial ground was used by the Indians for the burial of their dead—the Indian graves, marked by rough stone boulders, were clustered about an ancient walnut tree, now gone, and only the remnant of a cedar wood post is left to mark the graves.

Here also is the recently erected large memorial to the Dean family, massacred by the Indians in the valley below, within sight of the place where the Church now stands. The monument reads:

"Rebecca, wife and two children, Samuel, and infant daughter, massacred by the Indians, in October, 1780. Matthew Dean, the husband, died April, 1781, and is buried in Hartslog cemetery. Four children escaped the massacre."

I could not help but feel what a praiseworthy thing is being done by the little handful of descendants of this fine old Church, in restoring to usefulness and beauty this ancient wayside shrine, where the faith of their fathers lived and flamed in spite of the rigors of the early days.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

CONQUERING THE GIANT

Text: I Samuel 17:50, "So David prevailed over the Philistine with a sling and with a stone."

In the course of my daily Bible readings I came this morning to the story of David and Goliath, as related seventeenth chapter of First Samuel. It is one of my favorite Bible stories and I never tire of it.

As I thought over the story I saw in it some lessons that did not occur to me before, and I want to give you the benefit of them in this and the next sermon. Life is a battle in which you and I must conquer some of the giants which stand between us and success.

In order that we may have the story before us I will repeat it as briefly as I can.

HURRAH!

Hurrah! the drought is broken—

A glorious rain we've had;
Every one's rejoicing,
And every heart is glad.

Hurrah! the drought is broken
And the heat wave's broken too;
By the aqua pearls of heaven
And the gentle winds that blew.

Hurrah! the drought is broken
And the water in the "crick"
Has a wholesome sort o' gurgle
That you can't hear when it's sick.

Hurrah! the drought is broken—
Some perplexities are gone,
Since the misty clouds of heaven
Quenched the meadow and the lawn.

Harry Troupe Brewer
Hagerstown, Maryland.

The Philistines, one of Israel's greatest enemies, made war upon the people of God while Saul was king of Israel. The two

armies were encamped on opposite sides of a valley getting ready for battle. At the bottom of the valley flowed a stream of water.

Among the Philistines was a giant by the name of Goliath who was over ten feet in height, perhaps the greatest giant in the world. A great giant came from China a long time ago. His name was Chang, and he was seven feet and eight inches high. Pliny, an old Roman author, tells us that in his day there was a wonderful giant, nine feet and nine inches high. But Goliath was nine inches taller than that.

This giant had a new plan for fighting. He knew that he was much taller than any other man in both armies. He knew he had an armor that weighed about 170 pounds covering his body. He knew that the head of his spear weighed about twenty pounds. He had much confidence in his own height and weight and strength and in his armor and his sword and spear. He came out every day and challenged the Israelites and said, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose

you a man for you and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And then he added: "I defy the armies of Israel this day; give me a man that we may fight together."

All this, of course, filled the hearts of Saul and his soldiers with great fear. They knew not what to do. No one in all the army of Israel was willing to accept the challenge. Among the soldiers of Saul were three brothers, the oldest sons of Jesse, who lived in Bethlehem, where Jesus was afterwards born. His youngest son, David, was keeping his flocks on the plains of Judah.

One day Jesse said to David that he should take corn and bread to his brothers in the army and some cheese for their captain. Early the next morning he started off for the camp and arrived there just as the two armies were drawn up in battle array on opposite sides of the valley. Then Goliath came out from the Philistine army and repeated the challenge which he had given the Israelites for forty days in succession.

When David heard this insult to the army of the country he loved, his heart was stirred within him. His fervor increased when some Israelites said to him: "Have ye seen this man that is come up? Surely to defy Israel is he come up; and it shall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." David was much excited as he asked the men that stood by him: "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?"

His oldest brother saw how earnest David was and with what interest he questioned the soldiers, and he was angry with David, for he was jealous of him. And he talked to him in a sarcastic way, and said: "Why art thou come down? and with whom has thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." And David said, "What have I now done? Is there not a cause?" And conquering the giant that was arising within him he turned away. He did not wish to have angry words with his brother.

The interest which David took in this matter and what he said about it were reported to King Saul. He called David into his presence. And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." And Saul said to David, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth."

Then David related to Saul how he had slain a lion and a bear which had come to take lambs out of his flock. And David said, "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." When Saul saw David's earnestness and fearlessness, he said to him, "Go, and Jehovah shall be with thee."

And Saul put his armor upon David, and gave him his sword. David started to go, but soon stopped and said to Saul, "I cannot go with these; for I have not proved them." And David took off the armor and laid down the sword, and he took his shepherd's staff in his hand, and selected five smooth stones out of the brook and put them in the shepherd's bag which he had; and his sling was in his hand, as he drew near the Philistine.

When Goliath saw David, he disdained him; for he was but a youth, and ruddy, and had a beautiful face. And Goliath

THE PASTOR SAYS

By John Andrew Holmes

Personal liberty is the inalienable right to become a slave to booze.

said to David, "Am I a dog, that thou comest to me with stones?" And Goliath cursed David by his gods, and said to him, "Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field." Then said David to Goliath, "Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou has defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear; for the battle is Jehovah's, and he will give you into our hands."

And when Goliath came down to the valley to meet David, David hurried and ran toward him; and as he ran, he put his hand in his bag and took out a stone, and slang it, and hit Goliath in his forehead, so that he fell upon his face to the earth. And David ran and stood over the body of Goliath, and took the giant's sword and cut off his head. And when the Philistines saw that their champion was dead, they fled.

With the help of God, David conquered Goliath, and the Israelites conquered the Philistines. If you had never heard this story before you would say it was one of the best hero stories you ever heard.

David conquered Goliath because he had first conquered some of the giants in his own heart, but of that I will tell you more next week, for this is a continued sermon.

"Elsie, aged three," says Capper's Weekly, "was fond of playing telephone, but hated to take a bath. Thinking she would use a little strategy on her, Grandma picked up the toy telephone and said, 'Hello, is this Elsie?' The child was delighted and said, 'Yes, Grandma.'"

"Well, come and get your bath, Elsie." "Wrong number," said Elsie, dropping the receiver."

Play Space for the Toddlers

By Margaretta Willis Reeve

(President, International Federation of Home and School; Chairman of Committee on Recreation and Physical Education for the Preschool Child, White House Conference on Child Health and Protection)

One of the greatest problems which city mothers have to face these days is that of finding safe play space for their children. The problem of the little preschool child's outdoor play is especially acute, for most cities until very recently, have not been awake to their responsibility in this matter and have not made special provision

PEN PRICKS

By John Andrew Holmes

The conscientious investor puts his principles first and his interests later.

in their playgrounds for the toddlers. As a consequence, the older children use all the play space for their games, and the younger children, absorbed in their small affairs, are literally bumped and jostled out of the way.

Throughout the country, however, cities are beginning to recognize this problem and to include even the babies in their park and playground programs. In one southern city, for instance, the park department has provided a shallow wading pool for the exclusive use of the preschool youngsters. Other cities provide sand boxes and such things in shady corners of some of their parks, and a few here and there are installing play fields with complete equipment in miniature.

In one of New England's industrial centers the problems has been, at least partially, solved by the use of portable playgrounds which visit different parts of the city on stated days during the summer months. On playground day a side street in the district to be visited is closed to traffic. Slides, teeters, swings and other simple pieces of apparatus are set up by the park department. The festivities proceed under the capable direction of two recreation supervisors who travel with the playground.

Since this work is carried on during the vacation period, children of all ages come to join in the fun. Those who are old enough to play group games do so, but the play supervisors are careful to see that these games do not encroach upon the activities of the three- and four-year olds who have been brought out for their share of sunshine and fresh air.

The street playground idea is, of course, not new. Many cities have taken advantage of roped-off side streets as a cheap way of providing play space in the heart of thickly populated regions of the city. "Block parties" for the older children and impromptu wading parties, by courtesy of the fire department have come to be a familiar part of the summer scene in many of our larger cities.

Lately, however, the wisdom of street playgrounds has been questioned by some of the teachers who have been carrying on school safety campaigns emphasizing the danger of careless street crossing and play. Children, according to these observers, have not the judgment to distinguish between the times when a street is officially a playground and the times when, having resumed its official status as a street, it becomes a danger spot.

Last year more than 100,000 children were hurt while playing in the street, but the heaviest mortality occurred among the children under five years of age, a group which is not reached by safety campaigns or cared for by school playgrounds, so it would seem that safety education must begin in the nursery.

If we are to keep children from playing in the street we must plan other outdoor play space. Where shall we find play space for children, how shall we equip it, what leadership shall we provide, how much can we afford to spend on upkeep, and whose duty should it be to provide these things for our children?

These are some of the questions which are being studied by one of the sections of the White House Conference on Child Health and Protection. The reports and conclusions which will be presented by this group when the conference meets in Washington next November, should be of interest to parents and city officials alike, for as Secretary Wilbur said not long ago while addressing a preliminary meeting of this section, in his official capacity as chairman of the White House Conference: "Recreation used to be the privilege of going in swimming on Saturday afternoons, but now we are beginning to realize that it has a far deeper meaning than that—for we know that good citizenship is part of the harvest gathered from recreation."

HOME EDUCATION

"The Child's First School is the Family."
—Froebel.

JEALOUS OF THE NEW BABY
Janette Stevenson Murray

Most of us think that the queer and offish people we know were born that way, but the doctors who study and treat mental diseases, the psychiatrists, are pointing out that a child is not born queer; he develops queerness through a wrong bringing up.

This queerness is traced back through his college career, through high school, junior high, the grades, the kindergarten, to the pre-school years. In other words, it began with the little child in the home under the parents' care.

One of the most frequent causes of queerness is a childhood jealousy of a new baby brother or sister which fastens itself upon the older child hindering him from making proper social adjustments.

"I have watched my little neighbor, Mary, for a number of years," said one of the pre-school group leaders. "Mary had a typical case of jealousy following the birth of a baby brother. Although previously treated with the utmost tenderness and solicitude, no one now had any time for the child except to tease her about having her 'nose put out of joint' and to laugh at her temper.

"Although four years old, Mary kept trying to hurt the baby and once she even bit him. Her parents punished her when they should have given her more attention and love.

"She has never recovered from either this jealousy or its effects. It has warped her in some way so that she is queer, secretive and unresponsive, and she cannot get along with other children. She is developing bitterness and an inferiority complex because she thinks no one cares as much for her as they do for her brother. The mistaken parents continue to punish her and to point out her queerness, hatefulness and general contrariness."

Psychologists tell us that jealousy has been observed in children as young as twelve or fifteen months. Instead of taking these early manifestations seriously, parents often think them cute.

When Nathan Thompson petted his new baby, eighteen-months-old Ruth acted like a little spitfire. This jealousy amused the young father, so every time he came into the house he teased Ruth by showing great attention to the baby.

This teasing started a deep-seated jealousy in Ruth. She had crying spells, temper tantrums, became hateful and generally contrary. As years passed her trouble was aggravated by a constant comparison with her happy and more popular sister.

Mother would say, "Oh, I do wish Ruth could be more like her younger sister."

Both Mary and Ruth were normal children at first. In each instance, it was jealousy of the new baby that made the little girls odd and unsocial.

The other day we were in the home of a young mother who understood how to deal with her three-year-old son who was to be superseded.

She said, "Two or three weeks before our baby was born, we told Bobby he was to have a little brother or sister. Bobby at once took our attitude that it was perfectly lovely. He was intensely interested in helping us change the guest room into a nursery. Every detail fascinated him. He had to be shown the clothes over and over as well as the basket with its toilet articles. He was ready to love the baby, wanted to help us take care of him, and looked forward to having a playmate.

After the baby came, we were careful that there should be no disillusionment. Bobby was made to feel that he was needed more than ever before, because of his little brother, and everything he did took on increased importance. We have never detected any feeling of jealousy."

"The Kindergarten, in my opinion, is as distinct and as essential a part of every public school system as any other."—Caroline S. Woodruff, Principal, State Normal School, Vermont.

The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid anyone wishing to get a kindergarten opened. Write for leaflets.

DEAR OLD ACID TEST

I love the right. With courage strong
I'll ever battle 'gainst the wrong.
And they are always right, you see,
Who in their views agree with me.
Washington Star.

OUR SUNDAY SCHOOL BANNER

Let's proudly carry our banner—
Unfurl it for man to see,
It'll mark the way for a better day
For all humanity.

Let's proudly carry our banner
That leads to the better way,
It'll guide us right by God's own
light—
His wish we will obey.

Let's proudly carry our banner—
It'll help to keep us right,
'Twill better show the way to go
To keep the future bright.

Let's proudly carry our banner
That we the world may show
The way to give our lives to God,
As we journey here below.

Let's proudly carry our banner
That we shall better live,
In all we do we must be true—
A richer life to give.

Let's proudly carry the banner
Of our Sunday School today,
Let's keep it white, make God it's
light,
And tire not on the way.

—Harry Troupe Brewer.
Hagerstown, Md.

Mrs. Joyride—"My husband just loves
canned food."
Mrs. Clubgoer—"I'm not much of a
cook, either."

Puzzle Box

ANSWERS TO—CURTAILED WORDS,
No. 9

1. Charter; 2. Whiten; 3. Leased; 4.
Pinto; 5. Mother; 6. Mated; 7. Piper.

MAKE TEN WORDS OF THESE
TWENTY, No. 6

- | | |
|----------|------------|
| 1. Water | 11. drop |
| 2. Corn | 12. ball |
| 3. Earth | 13. loo |
| 4. Man | 14. ting |
| 5. Wind | 15. flower |
| 6. Hand | 16. date |
| 7. Dew | 17. quake |
| 8. Base | 18. lass |
| 9. Can | 19. some |
| 10. Hun | 20. did |
- A. M. S.

Birthday Greetings

By Alliene S. De Chant

Your Birthday Lady knows MUCH about guests rooms—guest rooms 'round the world. And one of the coziest I've ever been in, was under the eaves in a stone house that's more than 300 years old. It has two windows, that room, one facing the road, and the other, the school, and the mountains. The two single beds had changeable silk covers on them—old gold and coral. There were flowers on the bureau, and notepaper and ink on the desk. Guest towels were laid out—far too pretty to really use, I thought. And night-time books were there, too—books with meaning. You see, I was in the home of a Negro poet, his college-bred wife, and his six daughters, and it was called the President's House. And on the wall of that guest room under the eaves, was this poem, in a beautiful frame:

Thrice Welcome!

You are welcome, very welcome,
To the shelter of our roof;
And to show you're well contented,
May we ask this little proof?
Put away all thoughts of strangeness,
And in quiet slumber rest,
Till tomorrow brings renewal
Of glad "Welcome" to our guest!

The other parts of that old home are lovely too—Oriental rugs, an oil painting of the college-daughters, pictures from abroad, books; furniture, beautiful of design and because it has scars; old stone fireplaces, and . . . and a cushion for the dog. And when I left, "Baby," the youngest and the liveliest, gave me a kiss; and her poet father put his name in two volumes of his poetry, for me.

"Guest room under the eaves" greetings to all my boys and girls who ask their guests to "put away all thoughts of strangeness, And in quiet slumber rest."

AS MAN TO MAN

In connection with the Joseph Parker Centenary celebration the following story has been told of the great preacher. At a Thursday morning service in the City Temple, Dr. Parker had not been in very good form. Dr. Yates, who had been present, went to see him after the service and said: "Thank you, Doctor, very much, for your sermon this morning." "You liar," thundered the preacher. "Well, Doctor, I mean it, because I felt that if the great Parker could preach that way, there was hope for chaps like me." "Ah," said Parker, "that's better. Wasn't it awful!"

—The New Outlook.

The Family Altar

By Ellen Gross Pontius

HELP FOR THE WEEK OF SEPT. 1-7

Practical Thought: "Thy word is a lamp unto my feet and a light unto my path."

Memory Hymn: "Lord Jesus, I Long to Be."

Monday—Josiah's Good Reign
II Kings 22:1-7

Josiah's reign stands out in the history of Israel as an important turning point. He was young when he came to the throne, devout and desirous of following in righteous ways. During the times of Manassah and Amon, the prophets were not favored, religion deteriorated, the temples of Jehovah throughout the entire land had become polluted with pagan practices, while immorality, drunkenness, idol-worship of Canaanitish Baals and religious prostitution in the Churches reigned supreme. There were a few devout priests, however,

dissatisfied with conditions. Now it so happened that in 621 B. C., Shapan, the scribe, paid his annual visit to the temple of Jerusalem to receive the money in the treasury-chest and take it to the king's treasury. Hilkiah made it his business to tell Shapan of the discovery of a scroll on which were written the words "Book of the Law"—an important document. Shapan took it and read it before Josiah. The king was amazed and realizing that present conditions were far from those required by this mysterious document he set to work to carry out its requirements. This was the external cause for Josiah's good reign.

Prayer: O God, we thank Thee for the Church which has been nourishing our spirits from youth. Help us to treasure her intelligently that we may enter her gates with thanksgiving and into her courts with praise. As we endeavor to commune with Thee within her walls, keep us from polluting Thy sanctuary with irreverence or dead forms. May the words of our mouths and the meditations of our hearts be always acceptable in Thy sight. Amen.

Tuesday—Josiah's Covenant II Kings 23:1-3

The contents of the newly found "Book of the Law" struck a responsive chord in Josiah's heart. His spiritual sensitiveness and knowledge of his people made him feel that the ethical requirements of the new scroll were what his people needed. Knowing that the life of his people was at a low ebb, he called them together at Jerusalem and "read in their ears all the words of the book of the covenant which was found in the house of the Lord." Before them all and speaking for them, he made a covenant with God "to walk after the Lord and keep His commandments and testimonies and statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people to the covenant."

How fortunate that nations, at least at times, have rulers who see their country's short-comings and readily vision the ideals which will remedy present evils! Josiah was only 26 years of age. The scroll told him what was the will of Jehovah. He had not been carrying it out at all. The practices of his father Amon and grandfather Manassah did not harmonize with the document. His sense of the right and wrong of things was not blurred by the customs of his immediate predecessors. So he set to work on "The Great Reformation." The formal covenant, celebrated as a religious event, confirmed publicly his spiritual qualities and set them as an ideal for his people. Josiah's spiritual sensitiveness and vision were the internal causes for his Good Reign.

Prayer: We praise Thee, O God, for the rulers of nations to whom power has been given. "Save them from the temptations of their position, lest they follow in the sombre lineage of those who have lorded it in the past and have used the people's powers for their oppression. . . . Open their hearts to the saving spirit of the new age of freedom. Mature in their souls the unshakable conviction that all they have is but held in trust for a time till the heir shall claim his own. . . . Save them from the fear and hate which are the tyrant's portion and from the scorn of coming generations. Reveal to them that all the higher joys come only by imparting the strength of our life to those who need it, and that a man's life consists not in the things which he possesses, but in the love that flows out from him and flows back to him." Amen.

Walter Rauschenbusch.

Wednesday—Josiah's Reforms II Kings 23:4-8

The aim of the "Book of the Law" was prophetic. Dr. Cornill says, "It seeks to realize the hoped-for kingdom of God as

promised by the prophets." But the priests were also benefitted. The prophets were wandering preachers with no ecclesiastical pulpits and Church-buildings as had the priests. Josiah centralized all places of worship. The smaller temples and synagogues throughout the land were closed and everything was gathered together in Jerusalem—the beginning of the idea held by the Woman of Samaria that the place to worship God was in Jerusalem. High Places were banished. All idols were destroyed and sacred prostitution was done away with—a victory for the prophets. Thrown out of their jobs in small temples, the priests were brought to Jerusalem, save of course the Canaanitish priests who were executed. The three great feasts—Unleavened Bread, Weeks or Pentecost and Tabernacles—received a new meaning and significance at the hands of the Jerusalem priests. God became more and more separated from life and could be approached only through prescribed rites under the control of the priestly class. For the first time the religious life of the nation and the national life was separated. The king was no longer the High Priest. "The religion of Israel," says Cornill, "was enabled to survive the destruction of the state which followed 35 years later" but "a book, a law was substituted for the living revelation of God in the human heart and in history."

Prayer: O God, who speaketh to the heart, keep us from substituting for this close fellowship, laws, rites and other external performances. If because of our love for the beautiful we find help in the symbols of the Church, help us to use them as stepping stones to Thee. Amen.

Thursday—Josiah and the Law II Kings 23:2-25

No reformation, however well intended, is free from error. The results are not all blessings. It is limited because of the weakness of human nature not only in the reformers but in posterity which soon loses sight of the original intent. History shows that when kings are favorable to the ethical ideals of the Church, the life of the people is bettered. But when the state dominates the Church or vice-versa trouble sooner or later comes. As long as Josiah lived, affairs went very well, for he backed up the priests and gave the prophets freedom. Jeremiah, the outstanding prophet however, sanctioned the reforms of the "Book of the Law" in only one place (11:1-8), and that in the earlier days of his prophesying. He doubtless saw that it substituted external religion for heart religion. He was opposed to formalism, centralization of worship at Jerusalem and prescribed practices and rites. He preached righteousness, holiness and heart-religion and said nothing more about the document or the reforms. When such freedom is given to the prophets by the state, the state is the beneficiary of the idealism of the prophets. At least this theory has been of lasting good to us Americans.

Prayer: "O God, Thou great governor of all the world, we pray for all who hold public office and power. We rejoice that by the free institutions of our country and tyrannous instincts of the strong may be curbed and turned to the patient service of the commonwealth. . . . Breathe a new spirit into our nation. Give our leaders a new vision of the possible future of our country and set their hearts on fire with large resolves. Raise up a new generation of public men who will have the faith and daring of the kingdom of God in their hearts and who will enlist for life as a holy sacrifice for the freedom and rights of the people." Amen.

Walter Rauschenbusch.

Friday—Josiah's Death II Chron. 35:20-26

"How are the mighty fallen!" was doubtless the wail of many Hebrews on hearing

of the death of Josiah. Had he not done God's will, started a great reformation and given God the glory? Why, then, should God forsake him in battle? Today we do not try to solve such a mystery simply because there is no mystery. It is a matter of common sense to know that when a Josiah with a small army tries to stop a huge army under a Pharaoh-Necho, defeat is certain. In spite of Josiah's piety, he was foolish. The English chaplain, G. A. Studdert Kennedy, with a swearing sergeant on his right and a quaking private on the left, made a few notes while sitting in a shell-hole under fire, which illustrates the wrong kind of dependence on God. He wrote: "I wish that chap would chuck that praying! It turns me sick. I'd much rather he swore like the sergeant. It's disgusting somehow. It isn't religion; it's cowardice. It isn't prayer: it's wind. I'd like to shut him up. He probably seldom, if ever, prayed before; and now he substitutes prayer for pluck. I wouldn't mind if he'd pray for pluck—but it's all for safety. I hate this 'last resort' kind of religion; it's blasphemy. The decent men all despise it. Look at the sergeant's face. That other chap keeps banging into his mind a connection between Christ and cowardice. That is where the blasphemy comes in. Lots of persons seem to think that prayer is a kind of magic check upon the bank of heaven. Millions of such checks are dishonored every day. What's this poor devil thinking about? Not his duty; not his pals; he's forgotten all about them. His whole mind is filled with one idea, the safety of his own skin. This chap's prayer is much more sinful than the sergeant's blasphemy? He may not be thinking about God, but he is thinking about his platoon. He may not be a Christian, but at any rate he is not a coward. . . . Prayer will not turn away the shell from my body; it will not change the flight of a bullet; but it will ensure that neither shell nor bullet can touch me, the real me."

Prayer: Forgive us, O God, when we have substituted dependence on Thee for dependence on ourselves. Amen.

Saturday—Lighting the Way Ps. 119:105-112

Some people take the Bible literally and because they find certain words therein they will do exactly as those words suggest. For instance, some people practice feet-washing as a rite because Jesus made use of a certain custom of His day to teach a lesson. Others insist on baptism by immersion because Jesus was baptized in a river. Others say that woman should have no voice in Church because Paul said women should keep quiet in Church, overlooking the part that women from Deborah onward have played in the destinies of God's people. The psalmist here catches a fuller gleam of the Bible's value when he calls it not a book of the law—of rules and rites—but a light to shine upon the way. By searching the scriptures diligently, we find principles proved which may guide us. We find testimonies of faith in God which strengthen our faith and trust. We are reminded of VanDyke's "Song of the Pilgrim Soul":

"March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod,—
The path of faith, made by the sons of God.
Follow the marks that they have set beside
The narrow cloud-swept track, to be thy guide:
Follow, and honor what the past has gained,
And forward still, that more may be attained.

Something to learn, and something to forget:

Hold fast to good, and seek the better yet:

Press on, and prove the pilgrim-hope of youth:

The Creeds are milestones on the road to Truth."

Prayer: "Send out Thy light and Thy truth, let them lead me and let them bring me to Thy holy hill, O Lord our God." Amen.

Sunday—The Young Man's Guide

Ps. 119:9-16

VanDyke again in a modern psalm adds a Sabbath benediction to this Old Testament passage:

"The Lord is my teacher,
I shall not lose the way.

He leadeth me in the lowly path of learning,

He prepareth a lesson for me every day;

He brings me to the clear fountains of instruction,

Little by little He showeth me the beauty of truth.

The world is a great book that He hath written,

He turneth the leaves for me slowly;
They are all inscribed with images and letters,

He poureth light on the pictures and the words.

He taketh me by the hand to the hill-top of vision,

And my soul is glad when I can see His meaning;

In the valley also He walketh beside me,
In the dark places He whispereth to my heart.

Even tho my lesson be hard it is not hopeless,

For the Lord is patient with His slow scholar;

He will wait a while for my weakness,
And help me to read the truth through tears."

Prayer: Daily, may the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer. Amen.

WILL SOME FATHER ANSWER TOMMY'S QUESTION?

"Daddy," said Tommy to his father, as he stood by his side in their new garage admiring their new car, "is this the best motor car in the world?"

"I wouldn't say that," said his father. "There are cars that cost more; but still, for its price, there isn't anything to beat it. And it cost a lot of money."

"Is that why you've got such a nice house for it?" asked Tommy.

"Of course," said his father. "A machine built like that, my son, must be considered as an investment, and a good business man always takes care of his investments."

"And that's why you watch it so much, and keep a man to look after it?" proceeded Tommy.

"Certainly," was the reply. "A careful man is bound to look well after his investments, and see that they are always in good order. That's only common sense, my boy. You surely understand that much."

"Yes, daddy, I do," said Tommy, and then, after a few moments of quiet, given to thought, he raised his voice again.

"Daddy," he said, a little wistfully, "you don't think me much of an investment, do you?"—**Methodist Recorder.**

THE HOME AND THE FAMILY

By Charles M. Sheldon

The things that linger longest in the heart,
The thoughts that never vanish when we roam,

The friendships that are never torn apart,
Are those that center longest 'round the home.

The deepest joys, the happiest hours we know,

Are those which cost us only what we give

Of happiness to others here below,
This is the truest life that we can live.

We strive and struggle to succeed, and pass

Our fellows in the hurrying daily race;
And oh, how often burn our hearts, alas!

With envy of our neighbor's wealth and place.

And Time goes on relentlessly to prove

How vain are all the clamor and the strife,

Compared with quiet and enduring love,
The greatest thing for every human life.

Forgotten are the deeds that men call great,

Forgotten are the kings in battle met,
Lost to the memory an empire's fate,

But there are things the heart cannot forget.

As long as earth shall last, it cannot lose

The vision of a home of simple bliss;
As long as men shall have the power to choose,

They cannot choose a better thing than this.

Watchman-Examiner.

watch for profiteering in human food and will take action, through the Department of Justice, to curb speculators in agricultural products. Asserting that profiteering merchants have already added between \$3,500,000 and \$7,500,000 to the weekly food bill of New York City, Health Commissioner Wynne organized a "fair price board" to give daily information by radio and press of market conditions, and will invoke an old city ordinance providing penalties against inflated prices.

Captain Frank M. Hawks crossed the continent Aug. 13 from Los Angeles to Curtiss Airport, Long Island, in 12 hours, 25 minutes and 3 seconds, setting a new transcontinental record and lowering Colonel and Mrs. Charles A. Lindbergh's record made on Easter Sunday by 2 hours and 20 minutes.

George W. Norris has won a renomination in the Republican primaries for United States Senator from Nebraska by a striking majority.

Clad in the Norman caps and kirtles, the styles of their forebears in Acadia, 25 young women from the Evangeline country of Southwest Louisiana left in two special cars on a pilgrimage to Nova Scotia to participate at Grand Pre in ceremonies commemorating the 175th anniversary of the deportation of their ancestors from Acadia. The delegation also included 13 men. At Washington they were received by President Hoover.

The Right Rev. James Henry Darlington, bishop of the Harrisburg (Pa.) Protestant Episcopal Diocese, died at Kingston, N. Y. He was 74.

Four persons were killed and 70 hurt by a tornado Aug. 14 at Naples, Italy. Great damage was done to property.

The first American Gold Star mother of the 2,883 brought to France by the United States Government since the beginning of the spring to succumb in the country in which her son had lost his life, died at Verdun, Aug. 14, was Mrs. Harriet Bates. The body was brought home under guard by order of the War Department and was buried at Portage, Pa.

Brig. Gen. Rafael Leonidas Trujillo took the oath of office as president of Santo Domingo Aug. 16. He is 37 years old and the youngest president of a sovereign state.

The airship R-100 completed Aug. 16 its voyage to Canada and back. It left Cardington, England, July 29.

Thomas B. Slick, wealthy independent oil operator of Tulsa, Okla., died at Johns Hopkins Hospital, Baltimore, Aug. 16. He was the discoverer of big oil fields. His age was 46.

President Hoover had a conference at his Rapidan Camp Aug. 16 with Colonel Lindbergh, F. Trubee Davison, Assistant Secretary of War for Aviation; David S. Ingalls, Assistant Secretary of the Navy for Aeronautics; Major Clarence M. Young, Assistant Secretary of Commerce for Aeronautics, and Warren I. Glover, Second Assistant Postmaster General, in charge of air mail. The conference revealed that commercial aviation in this country has been developed far beyond that of any other nation; that 200,000 passengers are carried annually and that aircraft manufacturers can produce 7,000 planes yearly.

Secretary Hyde of Agriculture has authorized the immediate apportionment of \$121,875,000 of Federal funds for highway improvement in the several States and Hawaii for the next fiscal year.

According to the will of the late Senator James D. Phelan, of California, an estate of more than \$10,000,000 is disposed of. Notable among the beneficiaries are two Californians who have won fame in widely different fields—Mrs. Helen Wills Moody receives \$20,000 in appreciation of her winning the "tennis championship for California"; Gertrude Atherton, authoress, receives \$20,000 and each of her children and grandchildren

NEWS OF THE WEEK

Mrs. Henry W. Elson

The use of fireproof mail bags in the Air Mail Service, which, it is believed, will practically eliminate any loss of mail matter through fire, soon will be inaugurated by the Post Office Department.

Major Edward B. Stahlman, publisher of the "Nashville Banner," and dean of publishers, died at his home in Nashville Aug. 12. He was 87 years old.

A plea by Colonel Charles A. Lindbergh for the formulation of a set of uniform flying regulations to simplify and encourage international flying won cordial acceptance from representatives of Great Britain, France, Germany, Japan and the United States at the Institute of Politics at Williamstown, Mass., Aug. 12.

The Sinclair Consolidated Oil Corporation has called a special meeting of stockholders to provide the corporate framework for a world-wide organization with total assets exceeding \$1,000,000,000.

President Hoover has abandoned for the present at least his contemplated vacation trip to the parks of the Rocky Mountains so as to direct from the capital relief and rehabilitation work in the drought-blighted areas throughout the country.

Mrs. Ellis A. Yost, of West Virginia, head of the Washington office of the National Woman's Christian Temperance Union, and known as a militant dry, has been chosen as director of women's activities for the Republican National Committee.

Mrs. Thomas A. Edison was graduated with the 1930 class of the Chautauqua Literary and Scientific Circle, of which Mr. Edison is honorary president, at Recognition Day exercises, Chautauqua, N. Y., Aug. 13.

The Federal Government has instructed its agencies handling drought relief to

One million goes to the poor of a Francisco.

The Tahiti, which sailed from Wellington, New Zealand, Aug. 12 for San Francisco with 175 passengers and a crew of 12, lost her propeller and began leaking 100 miles southwest of Cook Islands Aug. 15. The Matson liner Ventura went to her rescue Aug. 17 and picked up the passengers in five boat loads.

Forest O'Brine and Dale Jackson brought down their plane Aug. 17 after having spent 647 hours, 28 minutes and 30 seconds cruising above St. Louis—a new world endurance record for continuous flight with refueling aloft.

The coronation of King Carol II has been definitely postponed and will take

place in the spring of 1931. Queen Helen plans a prolonged absence on a journey.

Retail food prices as reported to the Bureau of Statistics of the Department of Labor, showed a decrease of slightly more than 9 per cent since July 15, 1929.

According to a report from the Fascist party, the total deaths in the earthquake of July 23 in Naples numbered 1,475, in contrast to the previous official total of 2,142.

Centennial ceremonies were held in Austria and Hungary Aug. 18 for the late Emperor Franz Josef.

A memorial was dedicated at Manteo, N. C., Aug. 18 to Virginia Dare, the first child of English parentage born in the New World.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twelfth Sunday after Trinity,
September 7, 1930

Josiah

II Kings 22:1, 2, 8; 23:1-3, 21-25

Golden Text: Thy word is a lamp unto my feet, and light unto my path. Psalm 119:105.

Lesson Outline: 1. The Book Lost. 2. The Book Found. 3. The Book Followed.

Josiah became king of Judah at the age of eight. At sixteen, he made a public confession of his decision to seek and serve Jehovah. Four years later the fruit of this decision ripened into a series of sweeping reforms. They wrought radical changes in the moral and religious life of Judah.

It was during this reformatory period that the Book of the Law was found. This interesting event is the most noteworthy feature of Josiah's reign. It forms one of the earliest chapters in the making of our Bible.

I. The Book Lost. Some of the historical questions that arise in the study of this lesson have never been fully answered. We do not know precisely what book is referred to in the narrative. Nor can anyone tell us how it got into the temple, or why it was lost. In the absence of authentic information on these points, we may accept, as most plausible, the theory held by many competent scholars.

According to this theory, the Book of the Law, which Hilkiah found in the temple, consisted of the greater part of Deuteronomy. It recorded "the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it; that thou mayest be a holy people with the Lord thy God." And it pronounced the curse of God upon the transgressors of these divine statutes.

The author of this book is unknown to us. Some of its statutes, doubtless, go back to Moses himself, the founder of the nation and its first law-giver. But most of them are of much later origin. They reflect the ever growing moral experience of the Hebrews, their deepening apprehension of God's holy will and their clearer consciousness of their religious mission, as God's chosen people. Thus, in the course of time, many additions were made to the simple Mosaic ordinances. They were preserved in memory and in manuscript. And various collections were made of these augmented codes.

And one of these collections, it would seem, was made by the unknown author of the Book of the Law. Most probably the

work was done by a group of pious and prophetic men during the evil days of Manasseh, the ungodly grandfather of Josiah. During the long reign of this apostate king most of the good work of Hezekiah had been undone. Gross heathenism flourished in Judah. The land was filled with idolatrous shrines where foul rites were practised. Then Amon came to the throne. He followed the wicked ways of his father, but his reign lasted only two years. He was assassinated by his own servants.

It was during this long period of apostasy that a group of pious men collected and compiled the ancient laws and statutes of the nation, as a protest and solemn warning against the prevailing ungodliness. It was impossible, of course, to enforce this code of moral and religious legislation during the reign of Manasseh and Amon. Perhaps no effort was made to publish it during that idolatrous period of over a half a century, when the religion of Jehovah was outlawed in Judah, and when its prophets were persecuted and killed. If it was proclaimed at all, it was ignored and forgotten. Possibly, to save it from destruction and to preserve it for others, and better, times, loyal scribes placed the compilation of laws into the deserted and neglected temple. And in this strange hiding-place the book remained, lost and forgotten, until it was found in the days of Josiah, and became the inspiration of the last reformation in Judah.

This Book of the Law (Deuteronomy) forms a part of our present Bible. Our lesson-story, therefore, suggests the inquiry, How did we get our Bible? Not our modern versions of the book, though that story is known to very few of its readers, but the original Bible in Hebrew and Greek. Our lesson contains a clue as to the way in which single books of our Bible, and, then, the complete canon were formed. The more we study this Holy Book, the more clearly we recognize the divine factor in its age-long history. It is, indeed, the word of God, given to men by the inspiration of His Spirit. But it is no less important to recognize the human element in the making of the Bible. It is neither the result of divine magic, nor of human invention. But it is the historical record, on parchment and paper, of those imperishable religious truths which God revealed to the hearts and minds of chosen men.

The Bible as a whole has sometimes shared the fate of the Book of the Law. The Old Testament was a lost book to the scribes and Pharisees in Jesus' time. They knew its letter, but they killed the spirit. And then, for long ages, the Catholic Church buried the Scriptures beneath a mass of traditions and ceremonies, until

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the great reformers of the sixteenth century rediscovered the Word of God.

But even today the Bible remains a lost book to many, in spite of the annual distribution of millions of copies. Some have really never found it. They have been reared in homes where the Bible was an unknown book. An ornate copy of it may have lain in the parlor, in a conspicuous place, but it was dusty and neglected. They passed through public schools where it was not tolerated, and into colleges where, perchance, it was discarded as the relic of superstitious ages. Other books they found and read eagerly while in school, but they were never led to discover the Book of Books. And so they go out into life, to pursue business and pleasure, to found homes and to achieve success, to live and to die without God's word as "a lamp unto the feet, and light unto their path."

And there are others who have lost the Bible, after once possessing it. They learned to lisp it at their mother's knee. They saw it loved and honored in pious homes by godly parents. They heard its precepts and promises in Christian Churches. But they have lost the Bible through disobedience and indifference. It is a lost book to all who do not endeavor to walk according to its teaching.

One of the most alarming conditions of our national life is the practical exclusion of the Bible from the public schools, where our children are taught and trained for the duties and privileges of citizenship. It is a colossal blunder, threatening to destroy, as it has already impaired, our higher life. Even the Church may make the Bible a lost book. It may do that by neglecting the religious education of her

children and youth. Or it may lose the Bible when it substitutes theological dogmas for the gospel message. It weakens and destroys the spiritual authority of the Bible when it teaches theories concerning its making and meaning that are untrue.

II. **The Book Found.** The Book of the Law was found in one of the chambers of the temple, by the priest Hilkiah. He read it and took it, at once, to Shaphan the scribe. And this official reported the great find to the king. When Josiah learned the content of the book, he was seized with fear. He rent his clothes in despair, and he appointed a commission "to inquire of the Lord concerning the words of the book that is found." Led by Hilkiah, this commission of five men consulted Huldah, the prophetess, to ascertain the meaning of the divine statutes. Her answer was ominous. She declared that the curses upon the transgressors of the law should be fulfilled to the letter. Only the king, because of his piety, should go to his grave in peace. Moreover, the final calamity of the exile should not come upon the nation until after his death.

This ancient episode sets before us the function of the priest, the temple, and of woman in the finding of the Bible.

It was Hilkiah the priest who found the Book of the Law. His modern successors are the preachers and teachers of the Bible. It is their chief business to know and to interpret the Scriptures, and, thus, to become the spiritual guides of our age. And the Bible is a complex and difficult book, written ages ago in oriental countries. To master its great truths, and to teach them to our age requires more than fervid piety and fluent speech. Strong men and long and patient years of study are needed for this high and holy task.

It is significant, also, that Hilkiah found the book in the temple. That is the best, if not the only, place where men may find the Bible today. The centre of our Protestant worship is the open Bible, and the sermon that grows out of it. Through the truth there revealed, the Spirit of God works in the hearts and minds of men. And the spiritual power of the Church is directly proportionate to its loyalty to the mind of the Master. To show men the Father, as He manifested Himself in Christ, that is the business of preachers. Laymen who seek anything else in the house of God, whether it be music, eloquence, or entertainment, are mistaken in their quest. And ministers who offer men aught but the gospel in their sermons, prostitute their calling.

Let us note, also, that the book was taken to a woman for interpretation. The men appointed by Josiah consulted Huldah. Even in those remote days woman had a place of recognized power in the religious life. Since then that place has grown steadily larger; and that power, greater. Who can count the host of devoted women working in our Sunday Schools? Who can pay the debt the world owes to Christian mothers and wives, our first teachers of the Bible and its most faithful interpreters in lives of love?

III. **The Book Followed.** The finding of the Book of Law spurred Josiah to instant action. He obeyed its mandates. The book was read at a large gathering of his people, and a solemn covenant was made to keep all its laws. Immediate reforms followed. The temple was cleaned, and the idolatrous shrines were destroyed. Finally, a memorable passover was celebrated to emphasize the return of the nation to God. Outwardly the reformation had been very successful. But one man, at least, who witnessed it, was profoundly dissatisfied with its results. That man was Jeremiah.

He saw that the changes wrought were superficial. The people had changed their religious rites and ceremonies, but not their hearts. Hence their reforms were transient and evanescent. In the midst of his reforms Josiah fell in battle, at Megiddo.

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The effect of finding the Book of the Law is well illustrated in the experience of Josiah. Its threats filled him with fear. Its gracious promises aroused him to action. Thus, when men truly find the Bible, it finds them. It reveals to them the true meaning of life; both the menace of sin and God's promise of salvation. For many a man it would mean a radical transformation of life. But it would be a change from a life that perisheth to a life that is abundant and eternal.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Sept. 7—Our Crusade Plans
Ex. 33:12-15

The month of September is to be devoted to the planning of new work, to the staking out of new fields of endeavor. After the summer vacation we want to resume our work, but we want to carry it forward on a bigger and better basis. It must be done on a larger scale. We must try to accomplish more in the future than we have in the past. But it is important that our work be properly planned. So much of our Church work is slipshod, haphazard, a sort of hit-or-miss affair. So often we

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have no definite aim, no purpose, no end in view. We have not mapped out our campaign; we may be busy but we do not know what for; we have no program, no schedule, we merely drift along and consequently much of our effort comes to naught. The time that is spent in planning our work is not wasted. It would be well for the leaders, for the chairmen of the various committees to meet together and discuss the outlines of the program for the year. What is to be accomplished this year? How can it be done? What organization is required to put the program across? How must our forces be mobilized to accomplish our ends? But someone must plan the thing. Suggestions may be gotten from societies in other Churches or communities, some may come from the needs and conditions close at hand. The general program of the United Society may offer valuable guidance. It will have back of it the inspiration of a world-wide movement. Several years ago a great crusade was launched by the United Society. It includes at least four major parts—viz.: Evangelism, Education, Citizenship and Stewardship. It is along these four lines that a strong, constructive and definite program can be planned for the local society. Let us look at this fourfold crusade.

1. **Evangelism.** This seems to be the primary business of the Church and of every organization connected with it. This should be the main purpose of every society. No society should be an end in itself. It should always serve as a means to an end. It should be one of the arms of the Church, doing a distinct work for the Church. Young people should try to win others for Christ and the Church. What latent possibilities reside in the young people for winning folks to Christ! By their example, by word and work they can bring others to the Church. The Church, not the society, should be the object of their endeavor. Consequently, the society should plan for regular Church attendance, for stated worship in God's house and for sustained interest in the services of the sanctuary. Too often young people think they have discharged their religious duties when they have attended the meeting of the society and feel no sense of obligation to go to the regular services in God's house. Not much good comes in that way. If the society weans people from the services of the sanctuary, it were better not to have a society, but if it leads young people into the Church it is abundantly worth while. Why not plan to attend Church services with great regularity this year? Why not arrange to attend services occasionally in a body? Why not reserve a number of pews in the Church and then go out and invite others to come and fill them? Enlist in this primary task of the Church and thus strengthen both the Church and the society.

2. **Education.** Crusading for Christ certainly includes education. We must be properly informed and well trained to be effective members of the Church. Great emphasis is being laid upon Christian education these days. What do you propose to study this year? Along what lines are you informing yourselves? There are so many fields in which one may find spiritual pasture. Young folks should study the Bible more closely and more intelligently. They should study the nature and history of the Church. They should know their own denominational history. They should study the great movements in their own Church as well as in the Church in general. They should study the great missionary work of the Church, they should study its literature, its hymns, its ritual, its symbolism, its architecture and a thousand other things that center in the Church. All this will minister to spiritual growth and will beget love and loyalty to the Church. Here is a great neglected field which is waiting for young people to cultivate it.

3. **Citizenship.** The society stands for

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good citizenship. It believes that a Christian should be a good citizen. This takes at least two directions. First, in obedience to the laws of the land. Now a Christian will submit to the powers that be. He will obey the laws of the land. Sometimes these laws may not be to our liking, but we are to be peaceful and law abiding citizens. It is the Christian people who can make or unmake the laws of the land, for they are in the majority. The second duty of a Christian citizen is to vote for persons for office who will give us and who will execute for us the laws of our nation. Consequently, we must register our convictions by our ballots and put men into office who will truly serve the country. We must

be good citizens in times of peace as well as in war, and seek to establish peace and goodwill among all the nations. Good citizenship must be planned by our young people.

4. **Stewardship.** This year many of our Protestant commissions are stressing the principles and practice of Christian Stewardship. Young people should fall into harmony with this general program. The whole subject of Stewardship should be carefully studied and its principles applied in daily life. It involves the enlistment of life and the investment of all that one has for Christ. Here is a definite challenge to our young people. A proper application of stewardship should result in many young people dedicating their lives to definite Christian service. Candidates for the Christian ministry, for service in our mission fields and in other spheres of activity, should come forth as volunteers in the army of the Lord. It should be a great year in the consecration of life and money upon the altar of God.

If we plan along this four-fold line and marshal our forces for definite service, we shall be surprised at the new life and spirit that will come into our work.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

The joint outing and fellowship supper of the W. M. S. and the G. M. G. of Grace (Alsace) took place at Hampden Park in the suburbs of Reading, Pa. Lighted candles and flowers gave a festive appearance to the tables, about which the program was given. Reports were heard from delegates to the missionary conferences. Miss Marian Moll of the G. M. G. gave a helpful talk on India and the Caribbean Islands, introductory to the study themes. Mrs. Marcella Goss, president of the W. M. S., presented plans for the winter work.

In a first visit to the east, since the Rev. I. Gittel became superintendent of the Christian Mission for Jews in Los Angeles, his wife, the former Miss Rebekah Forman, is renewing acquaintance in Allentown and Philadelphia. With Mrs. Gittel is her talented young daughter. Under the initiative of Mrs. Gittel the W. M. S. G. S. opened Jewish work in Philadelphia. In spite of the discouragements of which Mrs. Gittel has full understanding, she has expressed her ardent hope that the W. M. S. will continue to minister in the name of Jesus Christ to the Jewish people in the neighborhood of Bethel Community Center. A recent inquiry brought out the fact that at present 95 per cent of the people in that area are Hebrews. The Los Angeles mission with which the Gittles are associated is under the Presbyterian U. S. Home Mission Board.

An illuminating address on Ancient and Modern Palestine was given by Mrs. James Schelly, of Allentown, to the W. M. S. of St. John's Church, meeting at Cedar Crest College as guests of Mrs. W. F. Curtis. Mrs. Schelly is a conscientious student of the Bible. This gave the background of intelligent understanding to her travels through the Holy Land. In itinerating through many countries of Europe enroute to Palestine, Mrs. Schelly had interesting glimpses of and many contacts with Old World Life.

An alarming rumor reached headquarters: a rumor of the possibility of not being able to open the Indian School at the

regular time because of inadequate funds. After a very informal conference with available people a telegram was sent Mr. Stueki to open the school at the regular time . . . that we would stand by. Let us all get the reason for this alarm. The embarrassment was occasioned by the difference between the amount apportioned for the school and the amount of apportionment paid last year. Because of this difference the management had to borrow money to complete the work last year. This year the school will require \$20,000 for maintenance. The W. M. S., counting on average gifts, will have toward this about \$9,000. The remainder must come from the apportionment. The W. M. S. Cabinet at its recent meeting in Dayton, went on record to work toward every congregation paying its apportionment. Members of the W. M. S. are under the same obligation to provide the Church's apportionment for the Indian School as they are to provide that budgeted by the W. M. S. G. S.

To present the Rev. and Mrs. Wayne Bowers, of Woodstock, Va., until recently missionaries in Spain, Mrs. D. E. Remsburg and Mrs. William Weaver, entertained the W. M. S. of First Church, Roanoke, at the home of Mrs. Remsburg, Maiden Land. Mr. Bower's address aroused keen interest in the difficulties of Protestant Missions in Catholic lands. Mrs. Remsburg is the new president of the W. M. S., Virginia Classis.

A chatty letter from Mrs. F. R. Casselman, Thank Offering Secretary of the W. M. S. G. S., brought items of interest from Kiskiminetas Missionary Conference. Mrs. Casselman conducted the Methods Class and taught the Home Mission Study on the Caribbean Islands. In this letter she commented on the helpful information received through two unexpected visitors—a Cuban student working his way through college, and the dean of the Porto Rican School of Education, Dr. Osuna. An outstanding conference event was the address by Dr. Osuna, with its plea from the American citizens of Porto Rico for friendship and fellowship with "older Americans in the U. S." Along specific W. M. S. budget interests Mr. and Mrs. Alfred Ankeney spoke for Japan and Miss Kathryn Allebach, a former deaconess, for Home Missions. The delegates from a Hungarian Church (Buffalo area) attended Methods and Mission Study classes and expressed her desire to do constructive W. M. S. work in Hungarian-speaking Churches.

BOOK REVIEWS

"The Bible In My Everyday Life," by Eugene Franklin Reese. The System Bible Co., Chicago, Ill. 432 pp. Price, \$2.85.

This book is intended to aid busy people to guide their daily life in accordance with the teaching of the Scriptures. The selected passages are arranged in the order given in the Bible, under specific headings which cover the varied phases of Individual, Family, Social, Business, Political and Religious Life. It is helpfully indexed so that passages bearing on desired subjects can be readily found.

As a book for daily family worship it is specially inviting and interesting. The sections dealing with any particular topic are reasonable in length for reading at family prayers. The author has selected the passages of Scripture as a result of his own personal desire for such daily guidance. When used in this way for a season it will magnify the teachings of God's Word on practical, present-day problems. It will prove helpful also to others, who, in times of special perplexity, distress and

doubt, seek to know what God is saying to them about their problems in His Word.
J. R. S.

Evolution and Christianity, by Jesse Wiseman Gibbs; published by the author, 319 S. Lauerdale St., Memphis, Tenn.

This book is controversial in spirit and in content. It is a polemic against evolution and modernism. No attempt is made on the part of the author to reconcile science and religion, for it is his firm conviction that the two cannot be reconciled, but that there is a cleavage between them which instead of closing up is becoming ever wider and ever deeper. In his zeal to prove his own case, it is just possible that he is not as fair to those who differ from him as he might be. Dr. Fosdick and Dr. Shailer Matthews seem to be anathema to him. Evidently he finds these men more dangerous than do the thousands who sit at their feet at summer conferences, or listen to them over the radio. For those who feel as someone has said that "it may be and indeed often is necessary to combat error, uproot evil tradition and expose falsehoods; yet the life of the spirit is not in its denials, however noble they may be, but in its affirmations," the book will have only a slight appeal, but such as feel that all new ideas in religious thought are wrong and need to be refuted will find much in this book to interest them and to encourage them.

P. A. De Long.

OBITUARY

DR. GEORGE D. ROBB

Dr. George D. Robb, one of the most prominent and beloved citizens of Altoona, Pa., died suddenly at his residence, 916 24th Ave., on Wednesday morning, Aug. 13. Death was due to heart trouble. Dr. Robb's health had been somewhat impaired during the present summer, although at no time did his condition become serious and, with the exception of several sieges of illness which kept him confined to his home for several days, he continued active and was to be seen almost daily walking about the city. The sudden death of Dr. Robb came as a profound shock to his legion of friends in the community and throughout the state, where he was prominently known



Dr. George D. Robb

as one of the foremost educators of the present day. At no time did his family or friends realize the imminent menace of death in any sudden attack of illness.

He was a son of Peter and Anna Mary (Gath) Robb and was born on a farm, near Howard, on June 16, 1866, hence he was past 64 years of age. He was educated in the public schools at Howard and while yet in his teens taught a Howard township school. After teaching several years he took a course at Myerstown and then entered Franklin and Marshall College, from which he graduated in 1891. For 2 years he taught in the Williamsport High School. In 1893 he was elected principal of the Altoona High School, then com-

prised of 4 rooms, with 4 teachers and 140 students in the 4 classes. During the 37 years he stood at the helm of the Altoona High School, he witnessed the growth of the institution's student body to the present more than 2,000 students, enrolled in the 3 classes of the school. After spending 43 years engaged in the teaching profession, Dr. Robb retired from active duty in June of this year. The occasion of his retirement brought him glowing tributes from the high school faculty, the student body, the Board of Education, and the Alumni Association, all of whom fittingly honored the veteran educator after a long life of faithful and efficient service in public school work, and extolled his career as one of great brilliance and success.

Few other educators in the state or nation have equaled the record of school work held by Dr. Robb. His lengthy service as high school principal in Altoona had been equaled by only two other educators in the states, while his total of 43 years of service in the public schools also was equaled by but few persons. A distinctive honor that was conferred upon Dr. Robb in 1918 was the bestowal of the degree of doctor of pedagogy upon him by his Alma Mater, Franklin and Marshall College. He served as a member of the Board of Trustees of Franklin and Marshall College for the past 20 years and at the time of his death held the chairmanship of the committee on instruction and degrees. In the year 1927-28 he served as president of the Pennsylvania State Education Association and prior to and since that time held a number of appointive offices in the state association as well as other leading educational organizations. He also served as director of the Mountain Summer Assembly held for teachers at Ebensburg during 1912-13-14. In June of this year, Dr. Robb accepted membership on the executive council of the Blair-Bedford Boy Scout Council in the capacity of chairman of the Leadership Training Committee. He immediately became interested in this work and in recent weeks had devoted considerable time in pursuance of his duties along this line. He also became interested in the formation of the Fairview Civic Association in June and was elected as that body's first president, serving in this office at the time of his death. An editorial in a local paper says of Dr. Robb: "Probably no citizen of our community was more extensively or intimately known than Dr. Robb. He occupied a position of commanding influence in the life of our city. Who can estimate the potential value of his continued influence during the years to come as exemplified by the lives of his pupils, many of whom are just beginning the journey of human life? Of those whose lives are largely devoted to promoting the unfolding of other lives it may be truly said that they influence lives after them."

Dr. Robb was united in marriage on Aug. 28, 1897, with Miss Cora May Kline, of Howard, Centre County. Surviving are the widow and the one son, Eugene W. K. Robb, now supervising principal of the Bedford schools. Dr. Robb was a leading member of the Trinity Reformed Church throughout his long residence in the community, serving as deacon or elder of the Church for a number of years, and also teaching a class in the adult Sunday School. He was a loyal friend of the "Messenger" and of its editor. The funeral services were held on Saturday morning, Aug. 16, and interment was made in the family burial plot at Howard, Pa.

THE REV. CHRISTIAN BAUM

Rev. Christian Baum, a veteran minister of the Reformed Church, was called to his reward on Aug. 16, 1930. He reached the age of 86 years, 4 months and 23 days. Up to the last 4 years of his life he was blessed with exceptional health and a youthful spirit always full of activity. But 4 years ago his health was broken and

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brought to a crisis this spring when the disease of cancer overtook him, of which he finally died.

Rev. Mr. Baum was born in Germany and came to the United States at the age of 19, landing at Baltimore, Md., and was soon naturalized to become a citizen of this country. He entered Tiffin College to prepare for the Christian ministry and upon his graduation immediately took an active part in the building of the Master's Kingdom, in which work the Lord granted him many fruitful years of service. For over 56 years he proclaimed the Gospel of Salvation, and records show that wherever he preached, souls were knit to the Lord; and upon a change of pastorate he always left a host of friends behind. Wherever he labored, he laid a firm foundation upon which his successors could build and continue the work. He was permitted to serve in the following congregations: Jeffersonville, Ind.; Pottsville, Pa.; Wheatland, Ia.; Fort Wayne, Ind.; Chicago, Ill.; Lima, O.; Detroit, Mich.; Port Hope, Mich.; Bay City, Mich.; Nashville, Tenn.; Winnipeg, Can.; and Wolseley, Sask., Canada.

For 10 years he was pastor at Lima, O., to which city he later returned upon retir-

ing from the active ministry. It was from this Church that he was buried, with the Rev. Reuben J. Schroer, the new pastor of that congregation, in charge. Prof. F. W. Leich, of Central Theological Seminary at Dayton, O., preached the funeral sermon, using as his text Heb. 13:7, "Remember them which have the rule over you, who have spoken unto you the Word of God."

Rev. Mr. Baum's wife died about 11 years ago. Their union was blessed with 6 children, one dying in infancy, and two others while very young. A son, Charlie, died soon after the Spanish War, and a daughter, Lillian, died about 7 years ago. One son, William, is now living in Caw City, Okla.

In 1924 Rev. Mr. Baum entered into holy wedlock with Mrs. Minnie Heinemann, of Winnipeg, Canada. She was at his bedside during the last days of his life and faithfully endeavored to ease his sufferings. He leaves to mourn therefore his widow, 8 grandchildren and one great-grandchild. All who knew Brother Baum will cherish the memory of his faithful ministry in the Reformed Church as he sought to serve his Master Whom he loved and honored.
R. J. S.